Vol. 25 NOVEMBER, 1925 No. 6

The Catholic School Journal

A Monthly Magazine of Educational Topics and School Methods

For the Grades, High School and College.

25th. Year of Publication.

The Origin of Thanksgiving Day

(To be read to the students as a basis for language exercises.)

THANKSGIVING Day comes to us from the misty past, in the early days of history. Centuries before the birth of Christ the Israelites set apart days for Thanksgiving, and in the fall of the year for seven days they held the Feast of Tabernacles which was a thanksgiving for the completed harvests.

The Romans each autumn held Thanksgiving feasts in honor of Ceres, the goddess of fruits and grains; while the Greeks held similar festivals as a thanksgiving to Demeter, their goddess of agriculture.

Various nations have held days of thanksgiving when they gave thanks for deliverance from danger of affliction, or for some especial blessing. The Dutch relief from the siege by the Spaniards, England, in 1558, appointed a day of Thanksgiving for the defeat of the Spanish Armada. Another English Thanksgiving day was held in February, 1872, to give thanks for the restoration to health of the Prince of Wales.

THANKSGIVING AN AMERICAN CUSTOM

But an annual national Thanksgiving Day is a custom distinctly American and is observed by no other nation in the world. It originated with the Pilgrims of the Plymouth Colony, in November, 1621, a little less than a year after their landing in New England. It was a day appointed for religious purposes, that the settlers might have an opportunity to express their gratitude for the perils they had passed, and for the blessings they were enjoying.

The first year in the new country had been a long, hard one; their only neghbors were savages, though these fortunately were friendly. The land was practically a wilderness and the comforts of the old home were lacking; but they had escaped the persecutions of the Church of England, and were free to worship in their own way and according to their own consciences. It had been a year of hard work, but the fields had produced enough to support them during the coming winter, and their houses were strong and warmly built.

SETS A DAY APART FOR OBSERVANCE

Accordingly, a day was set apart by Governor Bradford to mark the beginning of a season of prayer and gratitude. The ceremonies lasted for several days and were attended by the Indian king, Massasoit, and ninety of his band. It was not intended at that time to make this a yearly custom. Two years later, when rains came after a season of drought, another day of thanksgiving was held. Then, again, three years later, when relief from famine came from England, the gratitude of the colonists was expressed in a Thanksgiving Day, and after that the custom was usually observed annually.

Later the colonies of New England, and in New York and Pennsylvania, adopted the Thanksgiving festival, and when George Washington made his first Thanksgiving Day proclamation it was taken up all over the country; Washington chose the last Thursday in November, but for some years there was no regular date for the celebration, it occurring some time during the autumn.

The present custom of a National Thanksgiving on the last Thursday of each November is probably due to Mrs. Sarah Hale, a noted Philadelphia woman, who wrote the governors of the various states regarding it, and finally suggested to President Lincoln that he issue such a proclamation.

Since President Lincoln's proclamation in 1863, naming the last Thursday of November as the day for National Thanksgiving, that day has been regularly observed.

IN THIS ISSUE:

Supervision: Its Importance and Methods. Thoughts on Reading.

Some Problems of the Catholic School Library.

The Outlines of History. Studies in English Literature.



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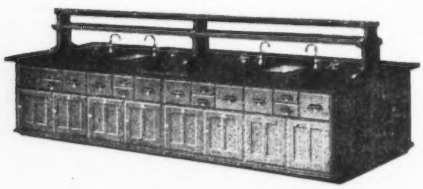
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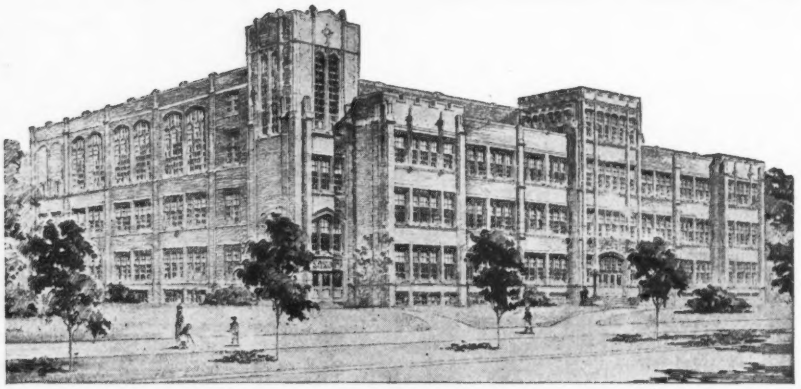
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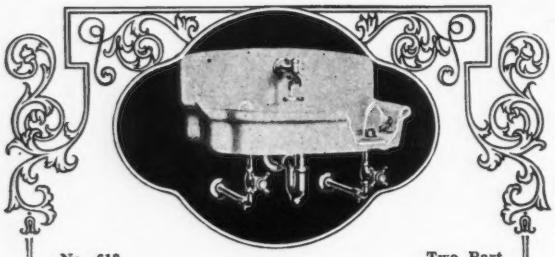
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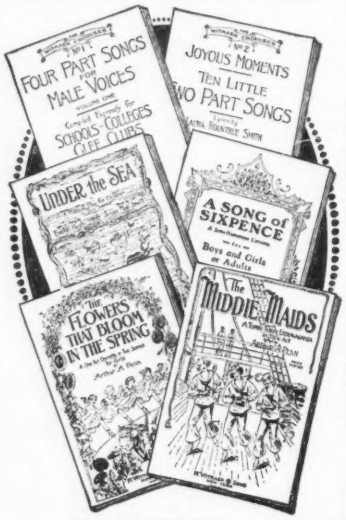
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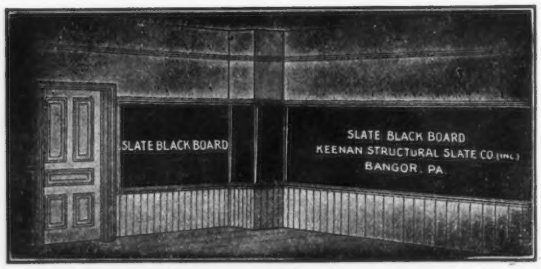
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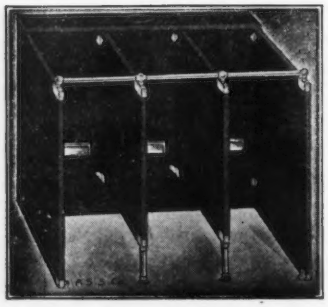
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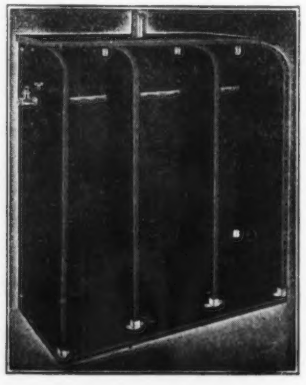
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CONTENTS FOR NOVEMBER, 1925.

Volume 25 No. 6

Page

The Origin of Thanksgiving Day.....Cover
Current Educational Notes, "Leslie Stanton"..... 249
Some Problems of the Catholic School Library, Rev. Paul J. Foik, C.S.C., Ph.D..... 251
Supervision: Its Importance and Methods, Brother L. William, F.S.C., M.A., M.S..... 253
Thoughts on Reading, Sister Marie Paula, S.C., Ph.D. 255
The Outlines of History, Charles H. McCarthy, Ph.D. 257
Studies in English Literature, Brother Gabriel, F.S.C., B.A. 259
The Problem of Tone in the Singing of Little Children, Sister Mary Philomene Britt, O.S.F., B.M. 261
Primary Selections—Their Christmas Tree, Sister Mary Agnes, J.M. 262
Training for Life, Rev. E. F. Garesché, S.J..... 263
Character Formation in the Primary Grades, Sister Leona Murphy, S.C., A.B. 267
A Series of Projects in Geography, History and Civics, Sister Mary Octavia, O.S.D., Ph.B..... 268
Socializing Education, Rev. J. M. Wolfe, S.T.D., Ph.D. 270
Compendium of High School (Academic) Religion, Sister M. John Berchmans, O.S.U., A.B..... 273
Editorial Comment 278
Humor of the School Room..... 280
News Items in Brief..... 281
New Book Reviews for the Month..... 282

Catholic School Journal
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With Which is Combined The Catholic Educational Review and The Teacher and Organist

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Current Educational Notes

By "Leslie Stanton", (A Religious Teacher)

THE SPIRIT OF CHRIST.—Life is a mission. Its end is not the search after happiness, but the knowledge and fulfilment of duty.

Duty is not enjoyment; it is devotedness; and devotedness is that gift of God wherein the spirit toils for the good of others.

There are saint-like lives and martyr deaths which are not recorded, and are worth all the more in God's sight because unsustained by human admiration.

There are men who have given up ambitious hopes because the paths to success were crooked and evil, who, out of their necessities, have still found something with which in Christ's name to help those still poorer.

There are gentle and believing hearts that bear for others what they would not for themselves and multitudes of energetic and heroic souls scattered among a myriad homes whose lives are governed by God's holy law of service to their neighbor.

How like the one described by the Prophet Isaias are these: "He took our infirmities and bore our diseases."

CORRELATING HISTORY AND GEOGRAPHY.—The correlation of the activities of men makes history, the trend given these activities by the earth is the more essential side of geography. Naturally then there is great variance between localities in their richness in the joint field illustrations of these two studies. We may feel that our city or town was founded so recently that it has little local history. But let the class visit the oldest building; among other queries occasioned by this place of historic interest arises the reason for its location; the explanation may or may not account also for the town's location. The child should early understand that centers of population are not of accidental distribution. Again, a trip to a flour mill affords the right opportunity for fixing the history of the shifting of the milling industry in this country. Some facts connected with the history of railroads will be more to the point after the children have inspected a freight house, noting what is being shipped and received, the cars of various companies, etc. If your region is one rich in historic associations, so much the better; strategic points in colonization or in war are seldom divorced from geographic causes.

"AMERICAN ENGLISH".—The latest enterprise in dictionary-planning is a "Dictionary of the American Language". Its editor-in-chief will be Dr. William A. Craigie, heretofore of Oxford, who is coming to this country to occupy the chair of Professor of English at the University of Chicago.

Dr. Craigie's intention is to enlist the students in a regular course in dictionary-making, illustrating the meaning of words with extracts from American writers. It is expected that those who develop proficiency in the task will continue it after their graduation from the university, transmitting the results. All these will be placed at the disposal of the compilers of the projected work, the time of completing which cannot be conjectured at this stage of the undertaking.

Each student engaged in the enterprise will be directed to conduct a detailed examination of the words used by an individual standard author, taking the writings of the latter in chronological order and entering quotations containing the words selected on separate slips, finally to be arranged alphabetically and turned in as raw material for the compilers.

A London correspondent of a Chicago daily who has interviewed Dr. Craigie quotes him as stating that like the great Oxford Dictionary, of which he is a joint editor, the new Chicago Dictionary will trace the history of every word from its earliest known use, but that "unlike any dictionary heretofore produced in America, it will draw its illustrations of the uses and meanings of words composing the language of the United States exclusively from the writings of Americans", thus constituting "a belated recognition by scholars that the American language and the language of Great Britain are no longer exactly the same tongue".

It is Dr. Craigie's impression that "Americanisms do not become prominent in the American written language until after 1800", though before that time there had begun to be deviations in the spoken language. He thinks that "primarily, the assimilation of the different dialects spoken by the English colonists in America was the real foundation of American English".

BOOKS OF POWER.—Matthew Arnold once wrote to his sister: "I am glad to find that in the past year I have at least accomplished more than usual in the way of reading books which at the beginning of the year I had put down to read. * * * The importance of reading, not slight stuff to get through the time, but the best that has been written, forces itself upon me more and more every year I live."

Many a wise and holy teacher on reading these lines will nod emphatic assent and say, "Yea, verily." "The best that has been written" is, after all, alone worth our while; and if we but impress our children with this saving truth our educational work will be eminent and the public library will be to them at least an unmixed blessing.

Few of us, perhaps, deliberately read "slight stuff to get through the time," but we are inclined to persuade ourselves that we are mentally fatigued and that we need the refreshment furnished by the chocolate-cream and marshmallow school of literature. But we are deceiving ourselves. Peace of mind and joy of spirit come far more readily from the perusal of great books that suit the mood and the moment.

Arnold's confidence to his sister contains a confession that will be balm to more than one of us. He says that at least he had "accomplished **more than usual** in the way of reading the books" he had planned to read. Which being intrepreted means that he did not quite accomplish his ideals. He had planned to read more than he actually did read, but he was nevertheless contented—though not satisfied—with what he had accomplished. The thought that a scholarly Oxonian like Arnold did not altogether carry out his literary resolutions may give us cause for hope when we, too, fall somewhat short of our expectations. The main thing in Arnold's case was that at least he accomplished something; and that, too, is the main thing in our case.

CONTROL OF SCHOOLS IS OPPOSED.—After hearing an address by Archbishop Michael J. Curley, Baltimore, assailing organizations who would "destroy the God-given rights of parents and children," a meeting of Washington members of the Holy Name society adopted a resolution opposing the proposed establishment of a federal department of education, citing its indorsement by the recent meeting of Scottish Rite Masons for the southern district of the United States.

The resolution condemned "all movements having for their object the suppression of Catholic and private schools."

Archbishop Curley in his address assailed organizations "loud in religious prating who would destroy, if they could, the very lives of millions of American citizens, their own superiors from every standpoint, in the light of a burning cross."

"This is not religion; it is not Americanism. The spirit displayed by such groups is essentially vicious, unjust and destructive," the archbishop said.

CHURCH SCHOOLS AT GARY A SUCCESS.—One of the unique features of the Gary School System is the Church School. Religious instruction is offered to all denominations by the novel and successful plan adopted. In the near vicinity of most of the schools, there is conducted a class in religion.

Most of the Protestant denominations have united and have religious instruction at appointed hours.

The work for Catholics in public schools forms one of the activities of the Judge Gary-Bishop Alerding Settlement House. It is far-reaching in importance, because thousands of children, whose parents are perhaps careless and fallen away, are reclaimed and kept within the bosom of the Church, and through these reclaimed children, many of the parents are brought back to the Church.

Superficial observers sometimes claim that such work is injurious to the parochial schools. They are entirely mistaken. The parochial schools are crowded and there are over four thousand Catholic children frequenting the public schools. Again, even though there were room in the Catholic schools, our work did not create this condition but rather met it. The parochial schools have been established for years and our work is not to discourage their attendance but to reclaim those little ones whose parents neglect their religious education. It is bad enough to have careless parents but it would be far worse if these precious little souls had a careless church.

The present prevailing system is as follows: The children are allowed to come to religious instruction twice a week during the Gym classes and attendance at religious instruction is not optional but compulsory, the same as though it were a part of the school curriculum. Parents sign a printed form authorizing the school authorities to allow the children to attend these catechism classes. Our part of the work is to provide a meeting place not too far from the public school so that the children will not lose too much time and be back for their other classes. So far we have six centers with an average attendance of approximately two thousand children, and we are most anxious to provide four more Huts so that we can take care of all our children.

These Huts are large commodious buildings and cost about $5,000 each. The classes are conducted by the Poor Handmaids of Jesus Christ, of Donaldson, Indiana, assisted by the Missionary Catechists of Our Blessed Lady of Victory, who occupy a portion of the Settlement House, and also a few lay teachers. This year these zealous teachers prepared six First Communion classes with a total of 315 children. They also do considerable visiting and settlement work among the families of the children who attend their classes.

The children instructed are of all nationalities and various ages.

CITES NATIONAL BLESSINGS.—The usual annual presidential proclamation was issued for Thanksgiving Day, when gratitude should be expressed for "many and great blessings" which have come to the people during the year. The proclamation cited specifically wealth, peace, health, freedom from pestilence, abundant harvest, spreading commerce, and good wages as among these blessings.

IMPORTANCE OF EYE CONSERVATION.—Defective eyesight is affecting the country's industrial output, is handicapping education, and is a growing menace to human welfare, it is asserted by the Eye Sight Conservation Council of America in a comprehensive eyesight survey of two years duration covering the entire field of eyesight conservation. The deleterious influence of eye defects and eye diseases, it is declared, is a challenge to civilized effort in social control.

Summarizing conditions in education, the report, called the most comprehensive of its kind ever completed in this country, says that 25 per cent of the school children in the United States "have manifest defects of vision and symptoms of eyestrain." This result was reached through simple visual accuity tests.

Defective vision is increasing among older students, the survey in colleges and normal schools indicates. Poor eyes, it is disclosed. induce retardation and are responsible in some measure for the backward student. The prevalence of defective vision, found among six groups of pupils retarded in their progress, varies from 12 per cent to 81 per cent.

Eyesight, as an important factor affecting the output of the industries of the United States, is being overlooked, the report asserts. The average proportion of defective vision as reported by 40 varied and distributed companies was 44.3 per cent.

Sections of the report deal with eye hygiene, eye diseases, eye defects, eye sight and education, eyesight and occupation, eye protection, and illumination of school and home.

Some Problems of the Catholic School Library

By Rev. Paul J. Foik, C.S.C., Ph.D.

THE organization and development of our Catholic school libraries bring our libraries face to face with many important problems, that must be solved before the greatest efficiency can be reached in directing the resources of the libraries to the attention and use of the readers.

That the modern library occupies a conspicuous place in the education of the youth of our day is a matter that has long since passed the period of experimentation. In fact one of the conditions **sine qua non** for standardization by all nationally recognized agencies is that every library seeking full approval shall be equipped in proportion to the needs of the students in all studies in the curriculum.

The availability of materials on the shelves of any library is in a large measure dependent upon its state of organization, the proper administration by a competent librarian, and the instruction of students in the use of books.

It is here where many of our Catholic school libraries have failed, in part at least, to measure up to the demand of the hour. The reasons for this deficiency are not far to seek. (1) Limited financial resources more than aught else have greatly retarded development and growth. (2) Failure of executives and teachers to recognize, to evaluate and to determine the importance of a properly equipped and functioning library has been the serious mistake of uninformed and inexperienced persons in authority. (3) The lack of faculty and library personnel with sufficient training to carry on the work of proper organization has left many a collection of books in the state of chaos. (4) The need of the systematic instruction of students in the use of books has been sorely neglected and causes considerable loss of valuable time both to the librarian and to patrons.

The finances necessary for satisfactory equipment, careful maintenance, and efficient service can be met by the exercise of practical initiative by the librarian, and an energetic yet economic library administration in which the sympathy, co-operation, and support of school executives and influential faculty members must be persistently and faithfully cultivated. A means of lightening the burden of operation and of book purchase is the assessment of a nominal fee on all students, provided there exists a nucleus of books of sufficient proportion and quality for the establishment of a loan department. The privilege of withdrawing books for home use for a limited period together with the reference service rendered ought to be ample compensation to the patrons of the library for any such small outlay of money.

In some communities the school library is looked upon as a necessary evil. Where superiors and superintendents of schools have this attitude of indifference the one in charge must try to dispel the lethargy by inviting teachers and other interested persons to investigate conditions, and he should endeavor to unite their efforts with his own for the benefit of all. Here service, knowledge, and kindness stimulate mutual confidence, helpfulness, and support. The little seeds of information and advice blended on these occasions and planted here and there bear fruit in good season and in proportion to the efforts made by all concerned. Under these circumstances a prudent school administration can no longer resist the pressure urged on it by faculty members and the librarian, and therefore united action invariably follows.

Sometimes, however, it happens that certain schools have not faced the library problem at all. These institutions need a jolt to disturb their passivity, for they are hindering the wheels of progress. Science was once taught only in the classroom, but today a laboratory is necessary. What a laboratory is to the scientist that the library is to the teacher in general. No one would now think of teaching chemistry or physics without having the place, the equipment and the chemicals necessary to carry on experimentation. The predilections of a chosen textbook author in a given field of knowledge are analysed closely and every idea is scrutinized just as the chemist determines the constituent elements of a drop of water. Without the room, without furnishings, without books some studies are most difficult of comprehension. Some years ago the average student in a high school or college was content to absorb only the matter of his text books. These were for him the alpha and omega of knowledge. In our day systems have been transformed. The psychology of education has brought about changes in the methods of teaching that time and experience have given the final stamp of approval. The library as a factor in education has received this determination and sanction by the best teachers. If the educational process is going to benefit one for life, then its effects must also last for all time. Otherwise he runs the risk of falling into a second illiteracy, if he does not employ his power of reason, intellect, and memory when his school days are over. The number of people in this class would be enormous should a survey ever be attempted. If the library habit is nourished in the child during its early grades, books later become as necessary for its mind as food for its body. The indictment that has frequently been placed upon our Catholic people is that we are not a reading people. With the growth of the Catholic library movement this charge is now gradually being dissipated.

If our Catholic Schools of all grades regard the library with favor and if the stimulus of organized effort is applied, the advancement of Catholic education will be a certainty. Catholic scholarship will then stand in the foremost rank. Catholic authorship shall find Catholic readers. An encouragement and appreciation shall be felt that is necessary to create art.

A few years ago the Library Section of the Catholic Educational Association was founded because it was recognized that certain problems could be best solved by an organization of Catholic librarians working in harmony with one another for the accomplishment of a common purpose. During the brief period of its existence the Library Section has uncovered many problems by its discussion and

some of these are now reaching solutions by various committees.

For over fifty years the division of religion in the Dewey Classification has proved unsatisfactory to Catholic users. The author too has long recognized certain deficiencies. He has granted permission to the Library Section of the C. E. A. to aid him in the revision. Thus the committee is co-operating with the A. L. A. Committee engaged in a similar task, and with an International Commission composed of European associations also working in conjunction with the A. L. A. with this common purpose. The most noteworthy collaborators abroad are the Library Association of Great Britain and Societe de Bibliographie of Brussels.

At the last meeting of the Catholic Education Association a committee on Catholic nomenclature was appointed to compile a list of subject headings in conformity with Catholic religious usage. The latest list of subject headings compiled by the A. L. A. Publishing Board contains hundreds of pages of matter but it was not competent to handle the problem in hand, and only a group of Catholic librarians and specialists in sacred science can supply a satisfactory list.

One of the greatest labors performed since the beginning of the American Library Movement was the compilation of Poole's Index to Periodical Literature in several large volumes. This covered the literary effort in magazines during the course of the nineteenth century. This monumental work was supplemented by various guides published by the H. W. Wilson Company. Without the aid of these finding lists much periodical literature would have rested undisturbed to this day on the shelves of our libraries. The number of Catholic magazines and reviews included in Poole and in the Wilson guides can be counted on the fingers of one hand. Unless some action is taken by Catholics to publish a separate guide nearly all Catholic contemporary thought will be consigned to the sea of oblivion. We aim to give in our Catholic schools the best expression by Catholic scholarship. We place too heavy a burden on the individual instructor to note down articles worth while, and every teacher is compelled to do in like manner the same task. Thus there is a reduplication of effort to preserve a few citations—a work that can be simplified by the publication of a cumulative list to Catholic periodical literature, which will serve everyone who cares to use it.

The library is our proud heritage from the ages of faith. The work of the scriptorium is as of yesterday. In the monastic institutions the labor of gathering in literature was an enormous undertaking, but there were willing workers always at hand. Today the printing press pours upon us an avalanche of reading matter. Our task is also enormous. Are we equal to it? If the monks of the manuscript age esteemed it a study to transmit to us their beautiful handiwork, illuminated and carefully written, surely there is a corresponding effort demanded of us to use every energy to place Catholic scholarship before our people and to bequeath the best fruits of these brilliant minds to generations yet unborn. We have it within our power to perpetuate the best learning, the best science and best philosophy of the age in which we live. Bibliographic guides are the key which unlock the doors to the treasure house of knowledge which contains the last wills and testaments in thought of ages past.

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FOR TEXTBOOKS

Supervision: Its Importance and Methods

By Brother L. William, F.S.C., M.A., M.S.

IT is with extreme diffidence that I address this audience,* comprising, no doubt, superintendents, principals and other supervisors, who are well able to instruct me on the subject of supervision. Since it has been treated repeatedly and thoroughly by competent authorities in previous conventions it seems hopeless to add anything to its literature, or even to put the old truths in a new light. I shall endeavor, however, to show that the importance of the subject is not yet fully appreciated; and if I can succeed in convincing even one person of this, or if I may hope to improve even in a slight measure this important part of our school program, I shall feel that I have been amply rewarded for my efforts.

To supervise, according to Webster, is to oversee for direction or to inspect with authority. As applied in educational circles, supervision includes the duties of all those officials whose work is to attempt to assist others by critical judgment and constructive suggestion for the purpose of making more capable teachers, of upholding or raising the standards of our schools, and ultimately of improving the grade of scholarship among the pupils. In our public school systems these duties fall to the lot of the superintendent and his assistants, the principal and his assistants, general supervisors, grade supervisors, and supervisors of special subjects. Only in our largest archdioceses have we need of so complicated a system as is required for our city public schools. Our problem is thus greatly simplified and as a rule the work can be well attended to by a limited number of officials. Usually a superintendent, principals, and community supervisors comprise the diocesan staff.

Supervision is of two kinds: direct, by personal inspection of class work; and indirect, by reports of examinations and of subordinate supervisors. These two methods go hand in hand, the one being supplementary to the other. Formerly the report method was more common. The tendency now is towards the increase of personal inspection as the more effective method. Mere reports can never supply the purpose of personal inspection, which is the improvement of the teacher and the school by advice following inspection; nor can they give the superior the personal acquaintance with his teachers which is necessary for the best results.

I know of no more important phase of school work than supervision. Without a supervisory system there can be no co-ordination in a district, nor can there be any in a particular school. In the first case each school is an independent unit whose means and ends depend entirely upon the principal. In the second, each class is an independent unit depending entirely upon the skill and constancy of the teacher. With proper supervision by competent authorities we need have no fear that grave defects will creep into our schools, or if they have already crept in we need have no fear that they will not be speedily corrected. For efficient supervision a thoroughly organized system is indispensable. William Estabrook Chancellor, superintendent of schools in the District of Columbia, wisely says: "Contrary to many, I am obliged (by what I have seen) to hold that a correct school system is absolutely essential to good schools within the system. In a poor school system the good school is an accident, and is always in peril of destruction. In a good school system the poor school is an anomaly and is in process of reform and improvement. In other words, I know that a good teacher cannot evolve a good school everywhere, and a poor teacher is growing better where a good system prevails."

The pedagogical market is well supplied with literature on this subject. Every new book treating of administration deals liberally with supervision. It has been treated repeatedly and at length in the National Educational Conventions and in the Catholic Educational Conventions. Still, many educators are slow to realize its importance. Conditions existing in some of our public school systems are almost unbelievable. Let us take an example from the city of New York where we may reasonably expect to find good results.

In "Elementary School Standards" Mr. Frank McMurry, Professor of Elementary Education in Teachers' College, Columbia, tells us of the results of a survey which he made in the schools of New York in 1911. With the permission of the principals he accompanied them on their tours of inspection. Among other questions he asked the principals how much time they devoted to supervision and how much to administrative duties. Thirty-two replies taken at random show that only one-third of their time was devoted to supervision. Some of the schools contained from sixty to one hundred classes.

Mr. McMurry says that the facts collected indicate the prevalence of the following practices: (a) The time spent by the principal with any one teacher was extremely small; in most cases not more than three or four minutes. (b) As a rule no remarks were made in the class to any teacher and the remarks made in the privacy of the principal's office seldom required more than three or four minutes. (c) Usually the principal set aside no special time for the interview and required no time for reflection; hence he could touch only upon such matters as came at first thought.

Here are some of the results of Mr. McMurry's interviews with teachers. One teacher who had been thirty years in the system, when asked to what extent he had received help from higher authority, replied: "No help at all." Another, when asked how long or how often any principal or superintendent had discussed his instruction with him either as to method or subject matter, replied: "Practically not at all." Then he added, "You have shown more curiosity and have quizzed me and talked with me longer than have all the superintendents and principals in my twenty-one years in the New York system." Thirteen out of fourteen teachers asked at random, said that they had never received any help from their principals. The fourteenth had received some help, but she could not remember its nature. Mr. McMurry then proceeds in the next chapter to show that these conditions are representative of the city at large.

*One of the best papers read at the annual session of the C. E. Assn. at Pittsburgh.

Perhaps we can best be brought to the realization of the importance of this subject by a glance at the conditions that follow its neglect. Let us take an example from our own schools. During a conversation with a community supervisor a short time ago, I received some very interesting and startling information. She had recently been appointed to oversee about fifteen schools in which supervision had been lax or entirely neglected. Here are some of her findings: Teachers who were fond of particular studies were giving extra time to them at the expense of others equally important. Two successive grades were doing the same work in Arithmetic. Reports were carelessly kept or neglected. Teachers had become self-sufficient. Many had fallen into ruts and were developing faulty time-killing methods. In many instances teachers were devoting whole periods to mere recitations and making no attempt at instruction. Thus we see that, religious though we are, we need supervision in our school work just as we need monthly and annual retreats for our spiritual progress.

Since the appointment of the first superintendents of Education in the cities of Buffalo and Louisville in 1837, when the personnel of the supervisory staff consisted of the superintendent and the principals of the various schools, the administration of our city public schools has developed until we have such complicated organizations as that of New York, with its general superintendent and his assistants and business managers, forty-six districts each with its superintendent, general supervisors, grade supervisors, and supervisors of special subjects. The size of the schools has also increased until we have schools with five thousand pupils and one hundred teachers. The systems and schools have grown to such proportions that supervision by superintendents and principals has become practically impossible. Only in our largest archdioceses does the number of our schools approach that of the public schools in a city of a million inhabitants. And very rarely have we schools with a thousand pupils. The average attendance in our parochial schools is about three hundred. It is evident, then, that our task is comparatively easy, and most of our districts and schools are small enough to be properly supervised by a superintendent, principals and community supervisors.

In one hundred and eleven dioceses in the United States, there are only thirty with more than seventy schools, and that is all that a superintendent can keep in personal touch with. How then are those of the larger systems to supervise? Evidently it is impossible for one person to do the work with any degree of satisfaction. The only solution seems to be to divide the larger dioceses into districts containing about seventy schools, each with its superintendent. Without this division the superintendent has no hope of personal contact with his teachers, and he must be satisfied with the reports of subordinate officers and make the best of a bad job.

The superintendent's duty as inspector is threefold: first, inspection of the principal's work and the school in general, its cleanliness and order, and the conduct of the children in and about the building; secondly, inspection of the teachers and their classes; thirdly, the accumulation of records. He has various means of knowing his teachers and schools. He has the reports of principals and supervisors with whom he meets at frequent intervals. He has statistics and reports of examinations. All these must be supplemented and confirmed by an actual visit to the class of every teacher in the system at least once a year. In small schools of only eight rooms, a day, in larger schools, two or three days must be spent in actual inspection of the class work. His visit must be followed by a conference with the principal and teachers, in which he calls attention to the general good qualities as well as the failings of their particular school and makes his recommendations for improvement where necessary. This should be followed by a private conference with those teachers who need special advice. Finally, he should have a private conference with the principal, in which he makes recommendations regarding the school in general and the teachers. On his return to his office these recommendations should be typed in duplicate, one copy for his files and the other for the principal.

In papers read at previous conventions I notice that some supervisors are averse to calling the attention of teachers to their faults. Some think that more good can be done by praising the virtues and ignoring the faults. Remember, that our teachers are religious who have been through the purgative way in their religious training, a way in which their faults were exposed and examined with microscopic eyes. Correction of faults was their main pastime during the early part of their religious life and long after. Correction is expected, and it will not seem severe after the exacting requirements of the religious novitate. Of course, faul-finding is never pleasant, but if faults exist they must be corrected; otherwise the purpose of supervision will be defeated. Correction is not necessarily offensive. The supervisors should develop sympathy and kindness to such a degree that they may be compared to the gentleman who invited his neighbor out of his house with such grace that the latter thought he was being invited in.

Now that the superintendent's work in the school is finished, how is he to know whether his visit is to bear fruit or not? He must see for himself by making a flying visit to that school within a month or two, or keep in touch with the school through the principal or community supervisor. He should know the schedule of the supervisor and have a conference with him before he visits the school. A glance at his records will enable him to call the supervisor's attention to his recommendations to any particular school. One thing is certain, that if his visits are not followed up he is losing time in making them. No superior can take it for granted that his orders are carried out. He must have a check-up system.

The principal is the main factor in the making of a school. He is its head, its organizer, its director. The school is the reflection of his character, his aims, even his hobbies. Such a principal, such a school. Since his personality is impressed upon the school through supervision, he is the logical person to whom this duty falls. He is the only person in the system who has a constant view of what is going on in his building. He knows the teachers well enough to offer the most constructive criticism. He sees the work from all angles and can make comparisons and form judgments as to the relative values of different types of teaching. The principal bears the same relation to the school and its teaching staff that the teacher bears to his class. He is the one most interested in keeping his school, his unit in the diocesan system, up to the standard set for all the schools in the system. Whatever may be said of the importance of good teachers, we know that if the school falls short of the requirements, it is the principal who has to shoulder the blame. Needless to say that he must be relieved of all teaching so that he may become the leader of the teachers in the educational policies of the school. He must be a man of strong character, capable of realizing and shouldering his responsibility, thoroughly conversant with the aims of the system, and above all an experienced and successful teacher. Like the superintendent, he has many other duties but none more important than supervision, hence no other duty should ever be permitted to interfere with it.

(To be Concluded in December Issue)

Thoughts on Reading.

By Sister Marie Paula, S.C., Ph.D.

RATHER a good story is told of Southey in Mr. Knowlson's book, "The Art of Thinking", published by the Thomas Y. Crowell Company, New York. Southey, it seems, had been telling a Quaker lady how he spent the day. He had told her that he studied Portuguese grammar while shaving, read Spanish for an hour before breakfast, wrote or studied after breakfast until dinner; in a word, how all his time was filled up writing, reading, eating, talking, taking exercise and sleeping. When he had accounted for each moment of both day and night, the Quakeress asked this pertinent question: "And friend, when dost thee think?" Southey's answer is not given. What would ours be?

A great deal is being said and written about silent reading. It appears to us that such reading is only a means to an end, the end being to make the reader think. One sometimes hears reading spoken of as a lost art; the statement may be over strong but there is certainly some truth in it, for a good reader is rarely found. Pleasant, even well modulated voices, and correct pronunciation are fairly common, but an intelligent rendering of the writer's thought is a gift possessed by only the chosen few. While there are undoubtedly many contributory causes to these unfortunate conditions, the chief reason for the unintelligent reading to which we are so frequently forced to listen lies in the fact that people read without thinking. So many labor saving machines mark the progress of the century in which we live that we may be waiting to have added to the list one that will do away with the necessity of mental activity.

Reading is defined by Dr. Boyer as "the process of getting thoughts through sight symbols and expressing them through oral equivalents". (Modern Methods for Teachers. Charles C. Boyer, Ph.D. Published by the J. B. Lippincott Co., Phila.) This definition lends itself to the consideration of the subject under the two headings of reading done for self and reading done for others.

Reading done for self may be looked at from the three viewpoints of value to self, value to others, and requirements. The value of reading to the one who reads can scarcely be over-estimated. It is, as it were, a second hand perception, a very satisfactory substitute for the actual perception which is often beyond our reach. It puts us in touch with the history of a past that would otherwise be practically unknown to us; it gives us such a knowledge of the present as could hardly be acquired in any other way; it throws a light on the future that could come from no other natural source. It may indeed be ranked among the best educators and be regarded as one of the essential forces that go to develop keen intellect, sound judgment and cultivated taste.

While the truth of the other statements seems self-evident, it may be necessary, or at least pertinent, to show how reading helps to develop keen intellect, sound judgment and cultivated taste.

Intellect, taken in its usual sense, is the power of knowing as distinguished from the power of feeling or willing. Mental powers, as well as physical are developed by use; hence the power to know is developed by the acquiring of knowledge. But where do we obtain the greater part of our knowledge if not from the reading of books? Even in the case of the very young child, oral teaching must be supplemented by the lettered block or the printed page of the primer. As the child grows older, text books furnish much of the knowledge gained at school. When he enters high school, supplementary reading forms an important part of the curriculum. For the college student, research work is an absolute necessity. As for teachers, why they simply could not teach without consulting the works of the great masters in the field of pedagogy. Then, too, by reading we obtain different views of the same subject as well as different ways of expressing the same view. This differentiation is to our intellect what the grindstone is to the steel blade; it sharpens our wits and enables us to cut down the barriers of ignorance or uncertainty and to know things as they are.

Judgment, the result of asserting an agreement or a disagreement between two ideas, evidently depends for its soundness, at least in the case of normal intellects, upon the knowledge we have of the two ideas in question. If we say, for instance, that Mr. Smith is taller or not as tall as Mr. Jones, our statement is necessarily founded upon our knowledge of the height of each of the two men. Here of course we may acquire our knowledge personally, but in the vast majority of cases calling for judgment our knowledge must be gained from others, usually through the medium of the printed volume. It is plain that the more extensive our reading, the better will be our knowledge of the ideas under discussion, and hence the greater our capability of pronouncing a sound judgment as to the agreement or disagreement existing between them.

Taste is the power of discerning and appreciating whatever constitutes excellence; cultivated taste is the taste that has been fostered by labor, care or study. Perhaps for our present purpose, we might define cultivated taste as a taste that has been fostered by laborious and careful study. Surely there are few things better calculated than reading to give us the power of discerning and appreciating whatever constitutes excellence. Books place before us the knowledge, the views, the way of expressing this knowledge and these views, in many cases the very personality of those who have been leaders along the highways and the byways of human progress from the ages of a distant past to the years of a possible future. Again, what is better adapted than reading to furnish us with the matter that must be acquired by laborious study if we would cultivate our power of discernment and appreciation? Most of us rely more upon the objective than the subjective; to put it more crudely, we depend largely upon what we take in for what we give out; only the chosen few can, like the spider, spin their web from within. Man is, normally, gregarious and imitative; he goes with the crowd and tends to adopt the crowd's way of viewing things. The greater part of his knowledge, both of nature and of men, is frequently from

books. Take the question of geography. What would most of us know about the different countries of the world in which we live were it not for the text book or the geographical magazine? Or, turning to history, how many of us could become familiar with the story of the past or the story of the present without the aid of historical publications and current event literature? The literature, taking the word in its broadest meaning, that has been handed down through the ages, is one of man's greatest earthly treasures. It opens up vistas of deep thought, of noble emotion, of beautiful expression, and teaches some of life's most important lessons. To quote only two instances: Shakespeare's tragedy of Macbeth shows the lengths—or should one say depths?—to which ambition may lead, while his tragedy of Othello depicts the savagery of jealousy, one of the most common human passions.

To sum up the value of reading done for one's self, we might say that it has an influence difficult to define though easy to perceive. Association with good, well written books is akin to association with good, well educated people. Almost unconsciously one adopts, not only their modes of speech and action, but also their attitude towards the problems of life. Incidentally we wonder how many of us read the New Testament, the royal treasure house of beauty of thought and of expression, the story told to man by the Spirit of God.

Reading done for others may be considered as affecting the way in which we regard these others, the way in which we influence them and the way in which we reach them.

There is a certain broadness of mind brought about by reading, second only to the personal experience of the man who travels. Inferior to personal experience in so far as the latter reaches, reading is superior in that it goes farther and deeper. Take, for instance, man's knowledge of his fellow men. One who travels much meets men of different nationalities, different types of character and different degrees of mentality. Yet surely no one traveler can actually come in contact with as many or as diverse human beings as may be known through the medium of the printed page. Even granting that he could accomplish this physically impossible task, he would be able only to hear the words and see the actions of these persons, never to penetrate their thoughts or become cognizant of their motives. Both the power of penetration and of cognizance, however, are placed within the reader's grasp by the writers who have studied human nature and who are, therefore, psychologically capable of depicting human characters. There is an old saying that one should mellow with age; a simile drawn, perhaps, from the ripening of fruit. While we are not sure that the saying can be proved true, there are at least some good reasons to be offered in support of its truth. As we advance in years, we learn more of the trials and temptations of life; we become better acquainted, fortunate if it be not through personal experience, with the weakness of man's will and with the lure and the strength of his lower passions. We find our words misinterpreted, our actions misjudged, our motives misunderstood; and we realize that others may be subjected to the same unfair treatment. Hence we grow kinder in our interpretation of what others say, more lenient in our judgment of what they do, more prone to believe the motive good even when the word or the deed can hardly be condoned. Now as this personal experience becomes multiplied, as it were, by the knowledge, obtained from books, of the personal experience of other men, real or fictitious, the natural tendency of reading is to broaden our outlook on the world around us and to make us more tolerant of our fellow men. If we were to focus our attention on spiritual reading, we might go still farther; such reading tends to make us view all men as creatures of God, children of Mary, souls ransomed by the Blood of Christ and destined like ourselves to live forever in heaven. When we view them in this light, we find no great difficulty in bearing with them or in giving them our respect and assistance.

As to the way in which reading affects our influence over others, little need be said. One might sum it up as a secondary reaction. Just as we react to the thoughts and views put forth by the writers of good literature, so do others react to the reflection, if one may call it such, of these thoughts and views found in ourselves. Again, there is probably nothing more calculated to obtain influence over others than sympathy; but reading, since it makes us broader and more tolerant, must also make us more sympathetic. Then, too, the knowledge of human nature acquired by reading will make us better understand the trials and difficulties of those with whom we meet and thus enable us to give them wiser counsel and more appropriate advice. Finally, the development of our faculties brought about by well ordered and systematic reading, will result in an increased strength of character; this strength of character will naturally show itself in our words and actions and inspire others with confidence in our opinions and reliance on our judgments.

Reading may help us to reach others either directly or by way of conversation or writing. Let us consider it first as a direct means. Reading aloud seems to have gone out of style; it might not be a bad idea to bring it in again. Surely an hour would be spent far more profitably listening to the work of some good author than to the gossip that panders to idle curiosity rather than to intellectual or moral development. Nor need reading be merely instructive; it may be entertaining as well. Think of the possibilities offered a good reader in the rendering of some dramatized sketch, some dramatic episode or some humorous incident. Take for instance a dialect story. Is it half so funny when one reads it as when one hears it read, well read of course, by some one else? Or a dramatic monologue, Browning's "My Last Duchess", perhaps. How much more effective it becomes when read with the changes of tone and inflection that would be found in the old duke's voice! Moreover the same piece of literature may be read in different ways and thus acquire different meanings. The slurring of one word, the emphasizing of another, a connection here, a disconnection there; each and all of these may be used to make what we read convey the message that we would have our hearers receive.

If we consider reading as an indirect means of reaching others, its value increases a hundredfold. How much more interesting, as well as instructive,

(Continued on Page 276)

The Outlines of History

By Charles H. McCarthy, Ph.D.

Part IV*

THE inherent limitations of outlines of history, a subject treated in several recent issues of **The Catholic School Journal,** may, it is believed, be profitably resumed, because the grade teachers of American history have at this stage of the scholastic year guided their pupils through the epochs of discovery and exploration, periods rather intricate for young folks. It may be that many instructors have already commenced to explain to their classes the strife amongst five European governments for the exclusive occupation of New World tracts hitherto uncultivated. The Spaniards, the French, and the English endeavored, in the order named, to establish colonies along the Atlantic coast of North America. Settlers sent hither under the auspices of Holland and of Sweden arrived soon afterward. But, as is well known, both powers were promptly eliminated from this competition. In 1655 the Dutch, by a demonstration of force, easily acquired New Sweden, on the lower Delaware. Nine years later, in 1664, an armament from old England and New England appeared before New Amsterdam, demanded its surrender, and, meeting with no resistance, quietly took New Netherland and with it New Sweden. These events in the race for territory qualified Spain, England, and France for "the finals," if we may naturalize a term from the realm of sports. The contest was further narrowed by the failure of France to plant any permanent colony on the Atlantic coast of what is now the United States. That nation did, however, establish many towns and trading posts from Port Royal, through Quebec, Montreal, Vincennes and Kaskaskia, to New Orleans. From these and many other centers of civilization she extended her influence amongst the aboriginal races, won multitudes of them to Christianity, and with many clans formed offensive and defensive alliances. While she was thus employed in developing New France, the name given to the boundless region drained by the Great Lakes and the St. Lawrence, and in settling Louisiana, the immeasurable lands drained by the Mississippi and its tributaries, the English, who often blundered, were firmly rooting themselves in the soil along the Atlantic seaboard. Inasmuch as Spain did not seriously attempt to colonize the eastern coast of the United States, except a fringe of what she called Florida, England and France were left for three quarters of a century face to face for the mastery of that part of North America which they knew. Amongst historians eminent as well as obscure there is concerning this familiar outline substantial agreement. Indeed the narratives of the inter-colonial wars seldom disagree. Therefore, one hesitantly undertakes to prepare a paragraph that might interrupt this harmony. But certain facts at once literatesque and picturesque have in some mysterious manner been passed over without comment. It would not be amiable to assert that they have been consciously suppressed. They were omitted, perhaps, for lack of space, for in extent this subject is immense. But whatever the reason for the exclusion their absence raises a ripple in a plain, unwrinkled tale. The effect of this truncated treatment is somewhat to diminish the fame of France, an ancient, worthy, and renowned nation. On the other hand, one needs improved vision who believes that ultimate British triumph does not point to the possession among England's administrators of more practical patriotism.

The present writer does not remember ever to have seen in a school history any mention of the massacre of Lachine, yet it was not unconnected with the American phase of King William's war (1689-1697). The American aspect of that conflict, when it is considered at all, is generally introduced by an account of the massacre of Schenectady, assuredly a barbaric act, though not unmitigated, for occurrences equally destructive and not less atrocious preceded, and in the opinion of competent scholars provoked it. In other words, the Albany outpost was sacked and sixty-three of its peaceful inhabitants slaughtered in retaliation for deeds not less dark. Why did Christian Frenchmen ally themselves with bands of hunting or of nomadic savages? This question may be answered by asking why English colonists entered into an alliance with the Iroquois, an aboriginal nation not less ferocious than either the Hurons or the Algonquins. The fact is, neither colonizing power disdained the assistance of the Indian.

When, during the year 1609, Champlain and two other Frenchmen joined a war party of sixty Indians, who invaded the land of the Iroquois, he assisted in the defeat of the foes of his allies, but he thereby inflicted upon the colonizing activity of his country an injury from which it never recovered. In the massacre of Lachine and in others occurring about the same time not a few writers see the late harvest of seed unwisely planted eighty years before by an intrepid explorer. Champlain had sown the dragon's teeth.

A young chief, amazed at the buildings which he beheld on the occasion of his first visit to Quebec, had begged Champlain to accompany him in a campaign against the Iroquois, who occupied central New York and who terrorized all the dwellers in the wilderness. Late in June of 1609, Champlain with two countrymen and sixty Indians, all that remained of a large party, made his way by the Richelieu River into the lake that bears his name. On its waters they encountered on July 29 the canoes of a strong band of Iroquois, who were on the warpath. The latter landed, built a rude fort, and, after a generous exchange of abuse with their foes, rested till morning. Then two hundred warriors, armored in wicker or in hide, trooped out of their barricade. Champlain, more perfectly accoutered, advanced to the front of the smaller band with a loaded arquebus in his hand and by his side a sword. The Iroquois drew their bows. On this the Frenchman aimed his well loaded piece at one of the chiefs and fired. His shot instantly killed two chiefs and mortally wounded a third. The confusion thus caused was heightened by the other Frenchmen concealed in

*Part I in March, 1925; Part II in May, 1925; Part III in Sept., 1925.

the woods who then discharged their guns. These swift deaths led the Iroquois to abandon their dead chiefs as well as their canoes and in their flight to fling away their weapons. Their rout, in which many were killed, was complete. Francis Parkman describing this campaign states that "Champlain had invaded the tiger's den; and now, in smothered fury, the patient savage would bide his day of blood." Why, it may be inquired, were the Iroquois on the war-path, and whither were they paddling? We only know that long before the arrival of Europeans in the New World the native races were engaged in wars of extermination. Doubtless their motives were similar to those which in all ages have influenced white men. The later destruction of the Hurons by the relentless Iroquois, one of the tragedies of the wilderness, was not averted by either prodigies of Huron valor or French assistance. By destiny their race had been doomed.

Had Champlain remained neutral and proclaimed himself friendly to both sides, the events to come would no doubt have been different, for his nation and his religion would have gained access to the affections and the lands of the Iroquois, but the mistake described as well as a similar one during the following year made the great confederacy of central New York the implacable enemy of France and of Catholicity. In other words, Champlain had inseparably bound up with English interests the best organized nation north of the Gulf of Mexico.

The school histories by beginning King William's war with the massacre of Schenectady make that fiendish act appear like an unprovoked French atrocity. To introduce it by a sketch of the massacre of Lachine, which was an earlier event, only plunges one into the mazes of the French and English rivalry for the control of New York, of its frontier lakes, and of the furs of the adjacent region. This subject, boundless in its range, could be fairly summarized by a statement that the atrocity at Schenectady was the culmination of destructive raids having their origin in a distant past, raids that antedated the arrival of the French and the English, and which neither nation made entirely unfashionable.

The Governor of Montreal had been sent to France in the autumn of 1688 to represent the critical situation of Canada, and to urge upon the king the adoption of a system of reprisals against the English for the misdeeds of the Iroquois. There he met Count Frontenac. It was then agreed that a force of regulars and of militia was to move by way of Albany against New York. The time of this advance was to be signified to the commander of a squadron who, in the waters around Manhattan, was to co-operate with the army. After slight successes this disappointed naval officer sailed home. In the meantime Frontenac arrived and beheld the scene of desolation wrought at Lachine by the Iroquois. Tidings were just then received that this massacre proved to western Indians that the power of France was at a low ebb. At that moment the Ottawas were considering a treaty with the Iroquois. A similar attempt on the part of Frontenac had practically failed. The French and Indians who had left Montreal had at first intended to attack Albany. But that undertaking being deemed beyond their strength, they marched instead to Schenectady (Corlaer). After the massacre they were pursued toward Montreal and punished by colonists from Albany and a party of Mohawks from the surrounding villages. In these raids it is not certain who ate more prisoners, the savages serving with the French or those allied to the English.

In the last half of the eighteenth century the soldiers of France were destined to fight on many battlefields. In its earlier years the most formidable adversaries of the king were Frederick the Great, of Prussia, and, after 1760, George the Third, of Great Britain. The most distinguished soldier of France, and one who took little part in the enervating pleasures of Versailles, was Louis Joseph, Marquis de Montcalm. He was scholar, soldier, and landed proprietor; was devoted to his family, his country, and his faith. He had campaigned in Germany, in Bohemia, and in Italy; had known the depression of defeat and the rapture of victory. In 1756 he was summoned to Paris to command the small military force intended for Canada. The school texts notice his victories in America, where he confidently faced the future, but fail fully to describe his last fight.

From the outset Montcalm despised the Indian allies of France, and well would it have been if his superiors had shared his sentiments. It was from these savages that the Governor of New France, the Marquis de Vaudreuil, expected success. In his opinion they were an important part of the Canadian army. In passing it may be remarked that not a few of these allies were cannibals. The Governor, who had been born at Quebec, was not only a champion of the Canadians, to whom he was passionately devoted, but of the savages of his native country. Slowly though surely he mounted the ladder of political fame until he became, in 1742, governor of Louisiana. A year before the coming of Montcalm he had been made governor of Canada. He and his wife had a swarm of needy relatives, many of whom, no matter how ill qualified for office, must be provided with places. There were likewise a multitude of flatterers whose whispers and Vaudreuil's own vanity convinced him that he was a military genius. He resented the arrival of Montcalm and regarded his companions as Frenchmen who were to fill places desired by his needy kinsfolk or by other Canadians. In fact, he persuaded himself that it was he who had the chief command and not the intruder sent out from France. His later acting of this part had, as we shall see, momentous consequences.

In his troubled state of mind Vaudreuil wrote to the court letters many and voluminous magnifying his own achievements and disparaging the exploits of Montcalm. The Governor being resolved on the French commander's ruin often stooped to falsehood. Moreover, he encouraged the thousands of Indian allies to wage war in their own barbaric way. In his view peace would come if war were pitiless, and, in fighting frontier folk, ruthless his Indians made it. He cautioned Montcalm that it was not wise to be too strict with his savage allies or they would forsake the cause of France and go over to the English. His busy pen was prompt to report and to condemn the haughty tone of the French officers toward both Canadians and Indians.

Montcalm could not under the circumstances prevent the murder of many prisoners of war, but he checked Indian atrocities and by reorganizing the Canadian force was able to strike a deadly blow at the English post at Oswego, where he captured sixteen hundred prisoners, thus giving to France the control of the country around the Great Lakes. When afterward he forced the surrender of Fort William Henry, his Indian allies murdered fifty English soldiers and decamped to Montreal carrying with them two hundred prisoners. This in spite of the fact that they had agreed to the terms of surrender. At the risk of his life Montcalm put a stop to the butchery of prisoners.

(To be Concluded in December Issue)

Studies in English Literature

By Brother Gabriel, F.S.C., B.A.

ANTONY.

"See! Antony that revels long o' nights
Is notwithstanding up."

THIS remark of Caesar's indicates but one side of Antony's character, and as a first impression, it is somewhat misleading. Not that we mean to exonerate him or deny the fact that he has strong tendencies toward nocturnal revels and worse, but we do object on the basis that it starts us off with a prejudiced idea about this man of extraordinary genius. No doubt, it is Shakespeare's way of preparing us for the disgraceful closing of a life that was surely destined for higher and nobler ends. At any rate, there is little evidence in the play, Julius Caesar, to justify the rebuke. The picture is rather of the Antony that might have been a shrewd contriver, a clever psychologist and a born leader of men.

Antony is young, that is moderately so, probably not yet in his forties. True, he is a consul at the time, but his preference for sports, his youthful habits and, above all, the fact that he is chosen to run the "holy course," reserved almost exclusively for "the sons of noblemen," leads us to favor the above theory rather than that he is advanced in years.

Mark Antony springs from a noble family. Some say that he is descended from the great Hercules. Indeed, he gives evidence of the pride he feels in this tradition not only in the manner of his dress but also in his bearing and general appearance. He is big in stature and has a "goodly thick beard, a broad forehead, crook-nose and a manly look in his countenance." (This is on the testimony of Plutarch). Besides, he is noted for his courtesy and liberality, often living in common with his soldiers during their many campaigns. All this, no doubt, explains the great popularity which he enjoys and the facility with which he prepossesses men in his favor.

Plutarch recounts many incidents in the early life of Antony. Some of these we shall enumerate here because of the light which they threw on his subsequent career. His mother, Julia, was of the house of Julius Caesar, which fact explains the intimate friendship between Caesar and Antony. While quite young Antony fell into a fatal friendship with Curio, "a dissolute man given over to lust and all insolency." Although he was removed from this influence, appetites had been implanted which did, in time, develop beyond his control. The next few years were spent in Greece where he turned himself to study and strove to master the art of eloquence. Here, he came in contact with Gabinus who enticed him to join with him and thus commenced his training in arms. It was during one of the campaigns in Egypt that Antony first met Cleopatra, then in her fifteenth year. This event was momentous because it marked the commencement of their great romance. His rise in the army was phenomenal and his bravery much to be admired. For this sake, he was greatly honoured both at home and abroad, albeit, he lost much of his popularity when at home through his extravagant habits and riotous living. Thus, event succeeded event until we come to the victory of Caesar over Pompey at the battle of Pharsalus, at which point Shakespeare takes up the trend of the story.

Antony is introduced into the play as Caesar's intimate adviser, ardent admirer and faithful friend. His first act is the would-be coronation of Caesar, which experiment fails. Then there is a lapse and we hear little of him until after the assassination of Caesar, a matter of a month's time. We surmise, however, that he is not lost for sordid entertainment with which to occupy himself during the intervening space,

Sudden tragedies often have the effect of rousing dishonorable character to a sense of duty. So it is with Antony. The death of Caesar throws him on his own resources and ends that parasitic condition which hitherto has sustained him in his life of ease. He must now fight for his existence, and immediately, as a moth from its rough and grimy chrysalis, there evolves a new and greater Antony. No longer is he the "limb of Caesar" but, as Cassius has foretold, a power to be feared, "a shrewd contriver" who has indeed improved his means and stretched them far enough to circumvent his enemies and "burst all barriers in his onward race for power."

No sooner is Caesar dead than Antony, not in person but through the medium of his servant, tactfully and with shrewdness enough, proffers his fealty to Brutus and craves a parley under protection of a Roman's honor. This boon he easily obtains from the noble-minded Brutus. Immediately upon his arrival, oblivious of all else, Antony addresses the lifeless form of Caesar, bidding him an affectionate farewell as if, indeed, it marked the end of his allegiance. Then, he turns toward the conspirators and, in imitation of his master, "offers them his throat to cut;" takes their hands, "reddened by the noblest blood of all the world;" and, finally, pledges his friendship in terms as false as they are freely spoken. Fearing lest they should suspect his motives or detect his flattery and cowardice, he acknowledges his suspicions (a clever device known to all deceivers) and then addresses himself to Caesar's body, ostensibly to beg pardon for "closing in terms of friendship with his enemies," but in reality to study the effect of his experiment. The parley is now apparently at an end and Antony turns to leave, when suddenly, as though it were an afterthought of no consequence, he broaches the real purpose of his interview, namely, to speak at Caesar's funeral, "as becomes a friend." This, Brutus unhesitating grants, though under certain conditions and against the advice of Cassius. Antony's real purpose is revealed in his words to the servant of Octavius:

"Yet, stay awhile;
Thou shalt not back till I have borne this corse
Into the market-place; there shall I try,
In my oration, how the people take
The cruel issue of these bloody men."

Knowing Antony to be a master at deception, it is hard to ascertain just what are his real sentiments, and hence suspicion naturally arises, just

here, as to the sincerity of his affection toward Caesar. Although we cannot with certainty settle this matter, yet we feel that Antony does show genuine love for his deceased master. At any rate, being a nephew to Caesar, he should have motives strong enough to warrant such a love. Granted even that the grief shown immediately after Caesar's death and again in the Forum may or may not be sincere, have we not as proof evident his soliloquy,

"O pardon me, thou bleeding piece of earth, etc."?

Does he not here manifest sentiments of sorrow, admiration and above all revenge, which is in itself an undeniable criterion of a man's love?

The overwhelming victory which Antony gains over Brutus, in the Forum, presents some interesting problems. Why, for instance, should Brutus, the philosopher, fail to impress the citizens, while Antony moves them to frenzy? Or, again, why should the effect of Brutus' oration be momentary while Antony's speech results in action, intensive, effective and enduring? Two elements enter into the explanation, form and content. Characteristically enough, Brutus speaks in prose, the medium of philosophic thought; Antony speaks in poetry, the language of the passions. Brutus appeals to the judgment, honor and patriotism of a populace devoid of these qualities; Antony speaks to the heart in simple, direct language. Brutus holds up ideals to the mob; Antony, by way of object lesson, shows them something tangible, something calculated to make an impression on their senses—Caesar's mantle rent with many gashes; the will, which makes them his heirs for ever; and finally, his body, "marred by the hands of traitors." Brutus merely states the case, namely that since Caesar was ambitious he slew him—"Not that he loved Caesar less but that he loved Rome more"; Antony gives conclusive **proofs**, to the effect that Caesar was **not** ambitious:

"He hath brought many captives home to Rome
Whose ransoms did the general coffers fill."

"When that the poor have cried, Caesar hath wept."

"You all did see that on the Lupercal
I thrice presented him a kingly crown
Which he did thrice refuse; was this ambition?"

These are facts, evidences which allow of no denial, and soon bring convictions.

Another interesting distinction is observed in the manner in which the two orators test the effect of their speeches. When Brutus has proposed his series of questions he stops abruptly and asks the citizens, point blank, for their opinion:

"I pause for a reply."

Antony, on the contrary, always finds it convenient to direct his attention, at critical moments, toward his deceased friend, and in this attitude he has an excellent opportunity to catch the spontaneous, half-whispered remarks of his hearers. Is not this, after all, typical of two speakers?

It is remarkable to note that while Brutus goes into the pulpit under the most farovable conditions, that is comparatively speaking, Antony is bound by stipulations which seem to make success impossible.

"You shall not in your funeral speech blame us,
But speak all good you can devise of Caesar,
And say you do it by our permission; and you shall speak
In the same pulpit whereto I am going,
After my speech is ended."

Yet, none of these he **directly** violates. He never speaks of the conspirators save as honorable men; but herein lies the secret of his success. He knows that if he can once undermine the good opinion which every Roman bears toward Brutus, the malice of the whole conspiracy will at once become evident. Hence, he associates the nobility of Brutus directly with the ambition of Caesar:

"Yet Brutus says he was ambitious
And Brutus is an honorable man."

Thus, while, to all appearances, he merely refutes Brutus' charge, "that Caesar was ambitious," (to use a familiar expression) he kills both birds with the one stone. For, as soon as he has proven that Caesar was **not ambitious,** the citizens begin to doubt the purity of intention with which the conspirators have acted. Rapidly, the conviction grows upon them that these men are not, after all, Brutus included, honorable men.

ANT.—I fear I wrong the honorable men whose
daggers have stabb'd Caesar.
Fourth Cit.—They were traitors; honorable men!

And yet, up to this moment, Antony has never spoken a word directly against Brutus or his followers.

Having gained the confidence of the people and aroused their indignation against the conspirators, but one thing remains: they must have **motives** for their revenge. Accordingly, in the latter part of his speech he endeavors to impress upon them that in punishing the enemies of Caesar they are revenging personal injuries. He shows them that, with the downfall of Caesar, disaster has come to each man's door:

"O what a fall was there my countrymen!
Then I, and you, and all of us fell down,
Whilst bloody treason flourished over us."

Finally, the climax is reached when, after producing the will which makes them Caesar's heirs, he shows them the body of their benefactor, covered with many wounds, which "like dumb mouths do ope their ruby lips" to plead for vengeance.

When Brutus has given his reasons for the assassination of Caesar and is about to leave the Forum he is perfectly satisfied with himself. There is no thought for the future. The little enthusiasm which he has stirred up he waves aside and, through motives of honor, bids the citizens remain to "do grace to Caesar's corpse". How different it is with Antony! As we have pointed out, he holds the mob until he has them completely within his power, their passions aroused, their energies bent in a direction which cannot fail to produce the desired effect. As the mob surges away, determined upon the annihilation of not only Caesar's enemies but their own, Antony looks on with complaisance and muses to himself with no little feeling of satisfaction:

"Now let it work. Mischief, thou art about,
Take thou what course thou wilt."

There is no need for anxiety as to the consequence, since there is but one course in their organized destruction. This, the remainder of the play amply demonstrates.

Once in power, Antony becomes arrogant, cruel and revengeful. Between seventy and one hundred senators are put to death by proscription. His brutality toward one of these, the renowned Cicero, is typical. Plutarch tells us that when Cicero's head and right arm had been struck off, Antony caused these ensanguined members to be brought to him and took considerable pleasure in gazing at them. Evidences of his arrogant spirit may be found in his treatment of Lepidus and his utter contempt manifested toward Brutus and Cassius before the battle. He refers to Lepidus as a mere possession:

> "This is a slight unmeritable man,
> Meet to be sent on errands.
>
> Do not speak of him but as a property."

To Brutus' remark that Antony, like the bee, threats before he stings, he hurls this invective in the teeth of the conspirators:

> "Villains, you did not so, when your vile daggers
> Hack'd one another in the sides of Caesar:
> You showed your teeth like apes and fawn'd like hounds,
> Whilst damned Casca, like a cur, behind
> Struck Caesar on the neck. O you flatterers!

Antony has had considerable military experience and hence it is not extraordinary that, together with Octavius, he should overcome Brutus and Cassius in the field. Shakespeare does not allot much space to the description of the battle, but yet there is sufficient to impress us with the fact that Antony's cunningness is a valuable asset. When Octavius expresses his surprise at seeing the enemy advance to launch the attack, Antony looks on calmly and, as if he possesses complete knowledge of their movements and motives, he dryly remarks:

> "Tut, I am **in their bosoms,** and I know
> Wherefore they do it: they would be content
> To visit other places; and come down
> With fearful bravery, thinking by this face
> To fasten in our thoughts that they have courage;
> But 'tis not so."

The battle is viewed particularly from the side of the conspirators and is more properly an account of why Brutus and Cassius lose than why Antony and Octavius win. The reason, we think, is to emphasize the fact that the struggle is really against the spirit of Caesar who finally triumphs over his murderers. At least, the dying words of the conspirators would lead one to believe so.

Thus right triumphs in so far as Caesar's "three and thirty wounds" have been revenged. Antony and Octavius, the material victors, are now the undisputed rulers of the then-known world. However, for Antony success is fatal and marks the beginning of his downfall. No longer struggling against difficulties, he sinks back into his life of debauchery, and before long we find him in Egypt pursuing a life of shame. The favor in which the people of Rome once held Antony soon diminishes, and, in the same proportion, Octavius rises until he is little less than a public idol. The two rulers draw further and further apart until a break becomes inevitable. At the battle of Actium, Antony, deserted in his greatest need by the faithless Cleopatra, is easily overcome. For no sooner has Cleopatra withdrawn her fleet than Antony, forsaking his ships, follows her (so enamored is he with love for her) leaving a probable victory to turn into a dishonorable defeat. Yet, who can blame the sailors, who see their leader thus desert them, for yielding themselves to Caesar without resistance. "There Antonius showed plainly," to quote from Plutarch, "that he had not only lost the courage and heart of an Emperor, but also of a valiant man, and that he was no longer himself." Soon afterwards, Antony ends his miserable life by violent hands. It is a sad picture to be sure, for among the debris of his ship-wrecked soul we can easily recognize the germs of many sterling qualities. How much it is to be regretted that he, who could so readily win the hearts of men by his eloquence and sway them by the mere force of his will, should be so powerless when confronted with the duty of struggling against his own evil propensities and submitting them to control.

THE PROBLEM OF TONE IN THE SINGING OF LITTLE CHILDREN.

By Sister Mary Philomene Britt, O.S.F., B.M.

"MUSIC is the best gift of God to man; the only art of heaven given to earth; the only art of earth we take to heaven."

Music is now recognized as an essential part of the child's education. Consequently, the music teacher must be prepared to take her place among the educators and must keep in touch with the new advances of our modern methods of teaching.

In the old method, the aim was to make the child's mind conform to the course of instruction given in some text book. In the new method the aim is to develop the subject in conformity with the natural bent of the child's mind, and this must be done largely in the spirit of play.

Music is a language to interpret feeling. The difference between the spoken language and the tone language is this: by words we **express** chiefly our thoughts, while by **tones** we mainly give expression to our **emotions.** It is true that in the word language our thoughts are often tinged with feeling, and this naturally expresses itself in the musical intonations of the voice. It is also true that in the tone language there is plenty of scope for thought activity, but in music **feeling** comes first and thought takes a secondary place.

In teaching little children great stress must be placed upon the importance of sense training. Remember that the child gets all his impressions through the senses, and that the strength and vividness of these impressions will depend upon the free and full action of the senses. The training of the ear sense is most important. Let every new thing in music be introduced first through the ear.

The voice is nature's own instrument, and is perfectly under the child's control. Hence the little child's musical ideas can be best worded out through the medium of song.

Tone should be made the basis of object study as early in the life of the child as possible, because by directing the child's attention to tone, in early years, there will result a knowledge of tones, their qualities and effects; and he becomes both sensitive and discriminating in perception. With children a number of devices and experiments are possible, which will systematically draw their attention, first to tone in general, then to special tones, and finally to special phrases of tone. In all this process let it be understood that the child is a listener; train him to

use his ears. Listening is a fundamental process in the study of music; the child must listen from his earliest years, that he may interpret and employ tone with meaning. By listening attentively to tone, the child becomes a tone thinker.

From the beginning, children must be impressed with the thought that singing is a beautiful thing; a thing valuable to the singer, and to the world, because of its beauty. It must be shown that if beautiful singing is of use, ugly singing is equally not of use; that it is a positive evil. They must constantly be reminded and made conscious of the difference between good and bad tone qualities. between the tone qualities which can express whatever is charming and those which can only express ugliness. Normal tone quality, which in most children is the same as sweet tone, can usually be obtained by an appeal first to the child's sense of the beautiful; second, by a constant stimulus of thought and feeling. In their efforts, however, to produce good tone, many children are hindered by physical and mental conditions. These are abnormal states of the throat and nose; incorrect habits of speech, undeveloped sense of pitch and habits of loud singing.

Medical aid should be sought, especially in case of chronic huskiness. This may be caused by improper clothing and food, intemperate screaming, shouting or singing in the open air. Skilled medical attention in childhood has often saved the voice; the teacher of singing may give valuable aid to physician and parent.

The quality of the child's voice is naturally the result of environment as well as of inheritance. A child who hears sweet singing and pleasant speech, will naturally sing sweetly and speak agreeably. Soft, sweet singing voices, are the result of soft, sweet speaking voices.

Everything, therefore, that the teacher can do to improve the child's environment, will be to the teacher's own advantage, and so much clear gain. The teacher's own voice must be cultivated, so that she speaks in low, sweet, clear tones. Good habits of speech must be insisted upon at all times and in all places. If correct and beautiful speech is contributory to good tone production, it is not less a resource of expression in singing.

In the effort to secure beautiful tone quality, loud singing must be discouraged, though to insist upon too soft a tone is also not advisable. If the voices have been strained by too loud singing, very soft tones are the only remedy; but if the voices are natural, too much insistence upon soft singing makes the voice breathy and takes away the child's self expression.

Children's voices are naturally high and weak, for the reasons that their vocal organs are small and delicate. The teacher should be careful in selecting material to use only the best and that suited to the child voice. Keep them on high tones mostly, using the upper register. Sweet tone should be encouraged more than soft effects. Thought and feeling expressed in singing, and the intention to express beauty through the voice, are perhaps the greatest influence for the creation and preservation of good tone.

Good tone quality as well as expressiveness in singing must be unfailing. All exercises as well as songs must be sung musically and sweetly.

The more musical the teacher, the better her ear, the more discriminating her taste, and the more agreeable her voice, the more possible will it be for her to secure good results in the school room.

As a final word, have the children hear good music well rendered by great artists. Try to give the children this opportunity, for the very highest results may be attained by such advantages.

Every conscientious teacher is concerned about this bundle of possibilities—the child.

THEIR CHRISTMAS GUEST

Dramatic Reading for Primary Grades.

By Sister M. Agnes, J.M.

Characters:—Brother Bernard, a monk in charge of the small boys in a monastic school; Francis, Antony, Gerald, Freddie, and other boys; a little stranger.

Time:—Christmas Day.

BROTHER BERNARD—Merry Christmas to all! You have performed your religious duties, boys, and welcomed the Child Jesus into your hearts. Now it is time to enjoy your Christmas dinner.

FRANCIS—We are all here, Brother Bernard, ready to enjoy the good things before us.

BROTHER BERNARD—So I see. Well, take your places around the table, and ask God's blessing on the gifts He has provided for you.

ANTONY—Aren't you going to say grace, Brother Bernard?

BROTHER BERNARD—Not today, Antony. On the day that we celebrate the birth of the Infant Jesus, it is customary for the youngest child present to say the grace.

BOYS—That's Freddie. Begin, little one, and we'll all answer.

FREDDIE—Dear Jesus, please bless each one here,
And all these gifts. Our Christmas cheer
Most gladly we would share with Thee,
If Thou wouldst deign our guest to be.

BROTHER BERNARD—I am sure the Infant Savior is with you in spirit, though your eyes do not behold Him. Now enjoy the good things set before you.

FREDDIE—Brother Bernard. I was thinking—

BROTHER BERNARD—Well, my child, what do you think? Do not be shy in telling us: the little ones today have the first right to speak.

FREDDIE—I was thinking, that if we left a place at table for the Divine Child and put a chair for Him there, perhaps He would come and dine with us, as we asked Him to do, in our prayer. Do you think He would?

BROTHER BERNARD—Perhaps, my child; it would not be more wonderful than the favor He granted to you this morning when He entered your heart in Holy Communion.

FRANCIS—Let us leave a place for Him.

ANTONY—This is the best chair; I will put it at the head of the table for the Child Jesus.

GERALD—Some one is knocking at the door!

BROTHER BERNARD—Open it quickly, Gerald. No one should be left outside on this cold December day.

GERALD—(Opening the door.) Come in, come in, little stranger. (A little beggar enters.)

BROTHER BERNARD—My poor child! you are shivering with cold.

BEGGAR—O, yes, I am cold, dreadfully cold—and hungry. I saw the lights in the window, and I thought perhaps you would let me come in and warm myself.

BROTHER BERNARD—Of course we will; and we shall satisfy your hunger, too. What do you say, boys?

ALL—Yes, yes; we want him to stay and share our dinner.

BROTHER BERNARD—Here, my child, take this place left vacant for the Child Jesus. He has sent you in His place, and in His name we welcome you.

BOYS—We will give the best of all we have to our Christmas guest.

BROTHER BERNARD—That is right, boys; you will be giving to the Divine Child himself, for He has said, "I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink; I was a stranger and you took me in. Amen, I say to you; so long as you did it to the least of my brethren, you did it to Me."

TRAINING FOR LIFE
Orienting the Pupil for Life
By Rev. E. F. Garesché, S.J.

RELIGIOUS teachers have certain splendid advantages in the matter of educational work. They can concentrate on their task in a way that must stir the envy of secular educators who are obliged to suffer the distractions of social life which sometimes greatly interfere with their studious propensities. They can besides, exert on their pupils a strong religious and moral influence because of their own complete devotion to the religious life and to the loftiest principles. We should certainly be grateful for these singular advantages. But at the same time we ought squarely to face and realize, so as to counteract and overcome them, certain essential disadvantages which spring also from the nature of the religious life.

There is an old saying that even a good man has sometimes the disadvantages of his good qualities. Human nature is so limited that even a virtue carried to a great degree will sometimes bring with it accompanying deficiencies. True, the virtue is far more precious than the deficiencies are harmful. But for all that, the wise man will try to allow for his own defects even when they are the result of good qualities. Thus a man who is a marvel of order and regularity sometimes falls into a rigidity of conduct which makes him inefficient because he is inflexible. Another individual, whose humility is great, becomes so forgetful of self as to injure health and efficiency. So we may run the gamut of the virtues and find in many of them a danger if one goes too far on the right side and does not take pains to counteract the defects of his good qualities.

We may dare to say that the same is true of some religious teachers. They also suffer from a lack of perfect balance. They emphasize and insist on a good attitude or a worthy principle to the exclusion of other practical considerations. In dealing with their pupils one can sometimes see where the teacher has failed to develop an important element of character while insisting admirably on other elements.

Thus, to take a concrete instance, the pupils of our Catholic schools are invariably trained to obedience and submissiveness. They profit by this training, of course, in various degrees. But the discipline is always given them. This is as it should be, because discipline and obedience and the habit of submissiveness to authority are of prime importance both in school and after life. But do our Catholic teachers take equal care to stir up in the pupil that personal self-reliance, that initiative and ambition which ought always to go with obedience? In after life, whether the pupil enters religion or remains in the world, his personal value and efficiency will depend quite as much on his habit of energetic personal effort and initiative as on his habit of obedience. To orient the pupil for life it is necessary that the teacher should keep constantly in mind the need of developing personal character so as to make her pupils, as far as possible, strong, well-balanced, self-reliant men and women.

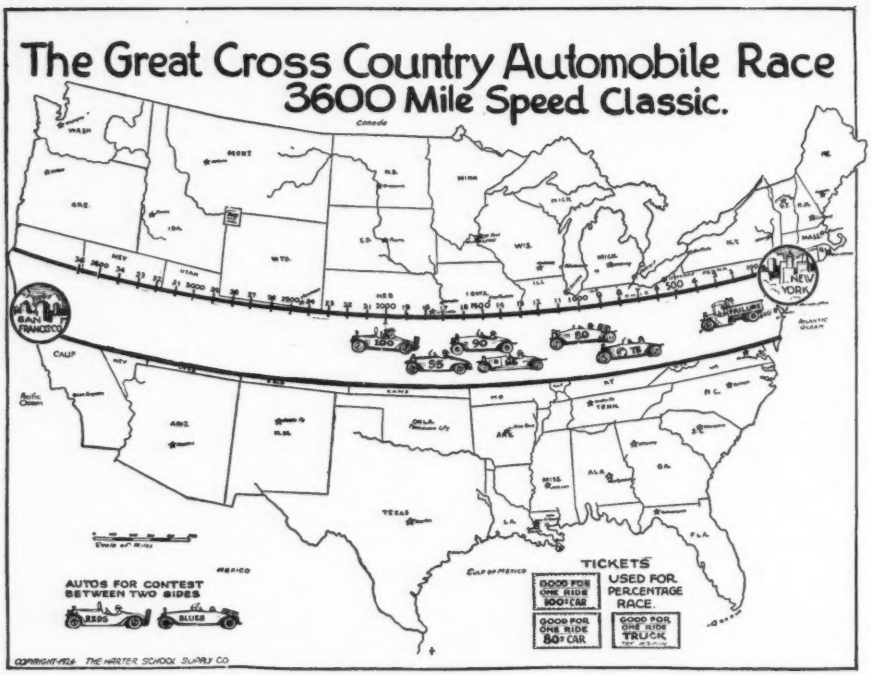
Yet it is the latter element of character which is most difficult to train. It is much more usual, in fact, for a religious teacher to inculate obedience than to develop initiative. Submissiveness can be taught *en masse* to hundreds of people at a time. They may be trained, as we have said in a previous article, "from without inwards" instead of "from within outwards". They may be taught to do what they are told merely because of exterior pressure, the will of the teacher, the fear of her punishments, the general example of others, and so on. But initiative, self-reliance, personal ambition, are things which have to be developed in individuals and cannot, so to say, be taught wholesale. It is endlessly easier for the teacher in general and for the religious teacher in particular to dominate, subdue, and discipline the class than it is to develop the character of the individual pupil.

Yet for after life this training to personal reliance and rightful ambition is altogether essential. If the pupil goes out into the world used only to do what he is told, to act with the crowd, to conform to custom, that pupil is ill-prepared for the personal struggle, the definite resistance, the individual aspirations necessary to make him a success as a Catholic. A good life is always a struggle, but particularly so in our time when to act with the crowd to conform to public morality or rather immorality, to do what everybody does is to depart from Catholic principle. We must put resistance into our pupils if we are to keep them faithful to our teaching.

This aspect of education sometimes fails to receive its full need of attention and effort from the religious teacher because it is not brought home to him nor her so vividly by personal experience. The religious life is to a certain degree sheltered from the fiery blast of temptation which threatens to shrivel the souls of those who live in the world. Some religious teachers have, fortunately for themselves, been preserved by their early and generous renunciation from any experience of life's real wickedness and temptations. They can hardly visualize to themselves what alluring incitements, what bad example, what pressure of corrupt public opinion will be brought to bear on their pupils after school. If they could follow the girls and boys who leave their classes at graduation out into the troubled world, and see how the world and the flesh and the devil hunt for their souls, they would make the work of the class room a deliberate effort to orient these innocent young folk for life, to steel them against temptation, to bring out every ounce of resistance which is dormant in their character and send them out from school fighters and champions of the right, not merely docile pupils who know nothing of the struggle before them.

It is true that such a preparation for life imposes extra burdens on the already over-taxed teacher. Yet, it is this definite preparation for life which puts a crown on all educational work. We speak and rightly against the methods of those secular schools which do nothing for the forming of character and merely impart to the pupils a godless learning which leaves their hearts and wills undisciplined and untrained. But we should ourselves scrutinize the effects of our own training. We also shall have proved deficient in our education of the young if we have merely trained them to exterior submissiveness or have even developed in them only that element of character which consists in doing as they are told. We must go farther and truly prepare them for the struggle of life. We must warn them

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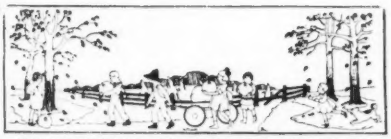
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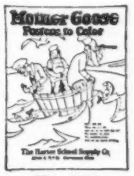


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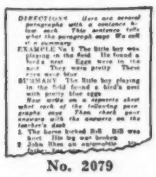
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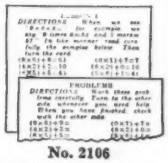
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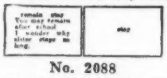


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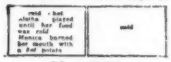


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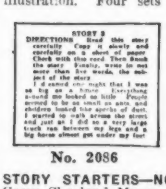
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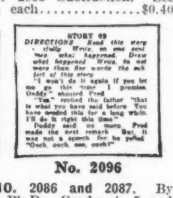
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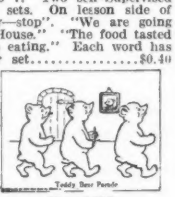
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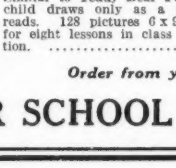
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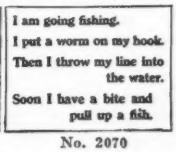
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and fortify them against the world, as it is today.

Again, religious teachers are apt, as we have already remarked, to look on their pupils as objects of benevolence. So indeed they are and we receive great merit for what we do for them. But it is to the interest of the child not to be regarded as an object of good works, but to be taught itself to perform good works even at the cost of sacrifice.

The religious in the class room becomes for the child a symbol of unselfish service. Perhaps at the time the thoughtless mind of youth does not grasp and appreciate the efforts being made for it. But the mature man or woman will look back on the teaching sister as a benefactor and consider that through her the Catholic Church has achieved a great work. Still, the idea that the Catholic pupil or the Catholic layman who has been a pupil is obliged in turn to defend, support and propagate that Faith which he received at school is not very strongly inculcated by the fact that he has been, while a student, the recipient of so much goodness.

The recollections of school are for the most part of benefits received not given. Does not this account in part for the attitude of so many Catholic people who in the depths of their hearts calmly and habitually relinquish to the priests and sisters the whole burden of the Church's apostolate? All during school time they were accustomed to be recipients, not givers. Active sacrifice and effort were seldom or never asked of them in behalf of others. The consequence is that their whole attitude toward the Church is one of expectancy. Their gratitude, to paraphrase the cynical definition, is in large measure a lively expectation of favors to come.

They wish to receive all the good influence and blessings of Catholic ministrations. They wish their children to be taught by religious as they were taught. But when we make an appeal to them to take a leading part in Catholic activities on behalf of others, or to contribute generously according to their means for the expansion and support of the Catholic school system, we are sometimes surprised and disappointed at their lack of response. May it not be that we have missed the early opportunity we had of training them to co-operate? While at school we did everything for them, and asked little in return. We accustomed them to receive, but not to give.

Now it is much easier for the religious teacher to go quietly ahead with her work for the children, doing all she can in their behalf, looking upon them as objects of her benevolence, than it is for her to take the persistent attitude of training them to make sacrifices and expend effort in behalf of the Church. Opportunities are never wanting for getting the children to work for others. The experiences of the boy scouts and girl scouts have shown that youngsters decidedly like to be called on for these little services. To do a good turn to someone every day, is one of the fundamental principles of the scouts. And it intrigues the youthful fancy. Could we not do very much more than we do at present, deliberately to inculcate this principle in our pupils and thus to prepare them for a helpful and co-operative life in after years?

There are many ingenious ways in which the teacher may do this. The missions are arousing great enthusiasm in our schools and the acts of self-sacrifice made by the pupils in their mission work are of great educational value. But there are many other lines of school boy and school girl effort which would be equally practicable. Thus for example the cause of Catholic literature would be wonderfully helped by the steadfast co-operation of Catholic students. Those in the lower classes could collect quantities of Catholic magazines and papers from their homes and those of their neighbors and bring them to school to be taken by other pupils to the hospitals and public institutions, or to be remailed to selected addresses. Pupils might be given lists of Catholic books and urged to call for them at the public library and to keep them in circulation when once they have been secured.

In the higher classes the students could be interested in buying books, as we have suggested, and forming their own library. While the teacher is promoting these student good works, if she uses as a motive the duty which every Catholic has of helping Catholic literature and the great good which the pupils can achieve in after life by keeping up such activities, she will be orienting them effectively for a future life of usefulness and linking up the training of the school with the chivalric battling for Catholic interests of after life.

Take, again, the work of Catechetical instruction. How many of the pupils in the higher classes of our schools are quite capable of teaching a Catechism class of neglected children in some poor parish, or of gathering a group during vacation, wherever they may go for the summer, and teaching them their Faith. Such work gives the children valued contacts with those less fortunate than themselves. It sinks the Faith deeper into their own intelligences, for one of the best ways to learn is to teach. Besides, such constant training while at school will raise up that generation of lay Catechists so sorely needed to save the hundreds of thousands of underadvantaged children who are now growing up without adequate instruction. Here the religious teacher will find a splendid field of effort in preparing the children and encouraging them for Catechetical work. It will, besides, greatly add to the interest of the classes in religion and Christian Doctrine if the pupils realize that they are not only learning for themselves but are preparing to teach the Faith to others less fortunate than they.

We have multiplied suggestions concerning the activities possible to Catholic students in chapter 2 of the book entitled "Social Organization in Parishes." We have spoken there of the poor aid section, of the social study club, of the Catholic instruction section, of sections respectively for entertainment, athletics, music, authorship, lectures, sewing, citizenship and civic studies, immigrant aid, children's aid, parish school aid. We have told of academies to study literature, art, history, economics, sociology, science, current events, domestic science, dramatics. From this array of possible activities, the teacher can select at least one or two which may be suitable under almost any school conditions. No one, of course, can do everything suggested nor is this the intention. But from the abundant repast supplied, every teacher can choose some nourishing dishes for her pupils.

We are fully aware how much is already being done in these regards by some of our devoted teachers. We observe besides a constant and encouraging increase of interest in such activities. Blessed is the teacher who keeps constantly in mind the great need to train her pupils in such ways for after life. Blessed is the school which sends out into the world each year its groups of graduates thus fortified and armed for the struggles of the Church.

CHARACTER FORMATION IN THE PRIMARY GRADES

By Sister Leona Murphy, S.C., A.B.

(Continued from October Issue)

OBEDIENCE to duly constituted law, and reverence and respect for authority, no matter in whom vested, are the fundamental virtues that should characterize a true citizen. The observance of rules and regulations for safeguarding life and property should be considered an important duty, and co-operation and courtesy on the part of citizens should be deemed imperative.

Let the Star Spangled Banner adorn every classroom and the salutation to the Flag be a part of the daily program. Let there be a public demonstration on Flag Days, consisting of patriotic class recitations and the singing of national hymns, so as to keep alive the torch of liberty. Let the children learn, little by little, the proper use of the flag and the courtesy that is due to it, remembering that while it is only a bit of tricolor bunting, it symbolizes the grandeur and glory of greatest Republic the world has ever seen.

"Let reverence of the law be breathed by every mother to the lisping baby that prattles on her lap; let it be taught in schools, seminaries, and colleges; let it be written in primers, spelling books and almanacs; let it be preached from pulpits, and proclaimed in legislative halls, and enforced in courts of justice; let it become the political religion of the nation."—Abraham Lincoln.

PITFALLS.—The children of the primary grades are so well-guarded both at home and in school, that it seems almost unnecessary to speak of pitfalls for them, and yet, experience warns one that it is expedient, yes, even imperative. What these pitfalls are, and how they are to be avoided, will make a most interesting study for the teacher.

In almost every classroom there will be found some children whose home and environment will tend to off-set anything of good that may be inculcated at school. The bad example of parents and of older brothers and sisters, and their irreverent, indecent, and abusive language, form a terrible pitfall for the poor child who is the victim of such unhappy circumstances. If the teacher wishes to do something heroic for Christ's sake equal to missionary work in foreign lands, let her visit these homes in a spirit of self-sacrifice, and by kindness and real charity effect a reformation there, in order to save the child. Let her read the life of Frederic Ozanam and see what he did to save the poor and uplift humanity, as well as that of St. Vincent de Paul. The spirit of heart-felt sympathy will take possession of the soul of the teacher to such an extent, that she will become an apostle of Charity as well as a school teacher and a moulder of character, and she will experience some of the delights of the blessedness of giving.

"The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blest;
It blesses him that gives, and him that takes."

BAD COMPANIONSHIP is another great pitfall, and every child, boy or girl, rich or poor, is liable to fall into it. The keenly observant teacher will not be slow to discover the symptoms mani-

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fested both in words and actions, and she will be prompt to apply a sure remedy, taking care not to scandalize the child, for he thinks that the religious teacher knows nothing of sin. A good confession will put the child on virtue's path again, and enable him to make up his mind firmly to keep away from bad companions.

The "Movies" form still another pitfall, and in the past decade, small children have become familiar with all kinds of crime through the cinematograph. Censorship has not performed conscientious duty, and the innocence of childhood has been outraged by the devotees of Pluto. It is not within the province of the teacher to control this, but she can use her influence with the children, and if she has the opportunity of speaking to the mothers through the Parent-Teacher Club or the Married Ladies' Sodality, she may be able to do much for the preservation of innocence among the little ones of Christ's kingdom here below.

"In every heart God soweth seed;
Some bloometh fair as day;
Some groweth wild with meadow-weed,
Or clambering vines, that wanton o'er;
'Til fruit and flowers can spring no more
But faint and fall away.
Yet sun and showers were there at need—
Blame we the tillage, not the seed."

HOW THE SUBJECTS OF THE CURRICULUM CONTRIBUTE TO THE FORMATION OF CHARACTER.

The experience of mankind in every age and in every clime has brought with it a veritable wealth of wisdom, and at all times the fundamental interests of humanity have demanded that certain subjects considered essential to the full development of the mind, should be offered in rudimentary courses of education, with a result of sufficient intellectual power to enable the recipient to meet the exigencies of life as becomes the masterpiece of God's creation.

One has only to open the history of education to find out what the various peoples of each age demanded, and to what extent they pursued education for the improvement of the individual, the state, and the nation. In our own System the four R's have found a permanent place—Religion, Reading, 'Riting and 'Rithmetic. Many other subjects have effected an entrance, claiming a rightful place in the curriculum for the development of the mental processes. A knowledge of what the various subjects of the curriculum really do for the mind, and of how they tend to form character will be of great service to the teacher. Inspiration and ideals will result from such knowledge and the spirit of the teacher will be lifted up from the drudgery of the daily drill to the expectant exhibition of a strong potentiality in the mind and heart of the child.

RELIGION satisfies the craving of the soul for a knowledge of God and the things of God; satisfies the longing for the realization of the personal love of a personal God from which proceeds the purest and truest happiness of life. Religion floods the soul with the light of truth; a light which gives true pitch to the key-note of the philosopher; a light which lays bare many of the secrets of nature to the scientist; a light which reveals motives, and discovers the rights of contending nations in the balance of justice and honor to the historian; a light which gives inspiration to poet, painter, sculptor, architect and composer. In the previous lessons one learned that the art of forming character is only barely possible without the light that Religion brings, actuating and motivating conduct by assisting reason and judgment to influence the will.

READING has always contributed generously to the formation of character. The lesson that has a distinct message for the soul of the child, that teaches truth in such a way as to become a dynamic force in shaping his conduct, that describes beauty and goodness in such warmth of light and harmony of color as to cause imitation, that frames lofty and noble ideals in such simple guise as to make them seem possible of attainment; good reading supplies all these in the various types of literature, easily available today. When the teacher wishes to inculcate virtues of kindness, perseverance, industry, patience, love of truth, loyalty, patriotism, obedience, heroism, and real charity, or to strengthen the will in resisting the opposite vices, nothing will prove more wholesome to the spirit of the child than the perusal of stories, appropriate to age and sex, which will emphasize the virtue under discussion.

While good literature proves such a boon in building up good character, bad literature is so subversive in its moral effects, as to completely destroy, sometimes in a single reading, all the labor of previous years. The types peculiar to the adolescent age do not call for discussion in the primary grades, but the teacher should be on the alert to discover what kind of taste the child manifests in choice of reading matter. This can be done by allowing him, occasionally, the privilege of going to the Public Library to select a book for himself, or to select from the supplementary works on hand. If possible, provide a small library suitable to the grade, furnished with child's books of information which will supplement the daily lessons, as well as some pleasing stories, and mark the progress of interest in the children's school work.

(To be Continued in December Issue)

A SERIES OF PROJECTS IN GEOGRAPHY, HISTORY AND CIVICS.

By Sister Mary Octavia, O.S.D., Ph.B.

LESSON TWO.

HOME LIFE IN OTHER LANDS.

Indian Eskimo Swiss Girl Japanese

THE INDIAN.—When the White man first came to live in America, he found here a race of people called Indians. The Indian is of a bronze copper color. The swarthy Indian looked odd with his black beady eyes, his high cheek bones, his long dark straight hair. Because of his copper color he was named the Red Man. The Red Man was the first to give corn and tobacco to the people of Europe. They taught the white man how to make canoes out of birch bark. Every brave Indian knew how to fight. If he was very brave and wise he became an Indian Chief. The Indian woman was called a Squaw. The Indian babies were called Papooses. They had no cradle or basket like your baby sister. They were sewed into bark casings and the Indian mother carried her baby strapped at her back. She had to do all the hard work. Sometimes she fastened this bark cradle to the branch of a tree and the wind rocked the baby while she worked.

The Red Man of long ago had no cows, horses, hogs, sheep or hens. He had never seen apples, wheat and many other things common here now. But he had corn, tobacco, and potatoes and these the white man had never seen. Deer and wild Buffalo supplied food and clothing, tent covers, bowstrings and other things which the savage used. Wild turkeys, bears, foxes and wolves were killed for food and clothing. The Indian fished in the rivers and hunted in the forests. But in winter the food

was scarce. Many of the Indians in our country today raise cattle, grain and cotton.

PEOPLE—COSTUME.—The dress of the different tribes of American Indians varied with the degree of civilization and with their ceremonial customs. The costumes were usually made of the cleaned and dressed skins of animals.

The costumes of the men consisted of several garments. In all tribes, the men wore breechclouts of skin or cloth fastened between the legs and brought up and held by a belt which fastened in front with long decorated ends. Over this were worn buckskin leggings fringed on the outer sides and a jacket or shirt of buckskin often reaching to the knees. This was decorated with beads, feathers or war head dress. Over the shoulders was worn a long woven blanket. The war head dress consisted of a crown or band of upright feathers and fastened to this a long strip of cloth to which feathers were attached. This head-dress was supposed to protect the wearer from the arrows of the enemy.

Both men and women wore moccasins of soft skins which were elaborately decorated with beads. The Indian women wore buckskin trousers, short skirts reaching to the knees and short bright colored jackets. They wore their hair parted in the center and either braided in two long braids or bound loosely with decorated headbands.

Both men and women wore silver ornaments, necklaces, beads and bracelets. The men's necklaces were made of elk teeth and badger claws, representing trophies of the hunt.

Little papoose in his warm hand woven blanket admired the lovely bead work and leather trimmings of his mother's dress.

CLOTHING.—When the days were hot, the Indian did not need to wear much clothing, but when cold winds blew and the ground was white with snow he was glad to wrap up in the skin of a buffalo, deer, fox, wolf or bear. Today they dress as we do.

SHELTER.—Indians lived by hunting and fishing so they followed the deer and buffalo from pasture to pasture. When snow fell, many of the wild animals roamed far to the South land the Indian went on their trail. So the Indian houses had to be simple and easily moved. The Red Man used the things that were at hand. Their tents, called wigwams were made of skins held up by poles, others were made of bark, grass, rushes or sods. Not much was needed inside of the tent. Skins were laid out on the ground to sit on and sleep under. The houses of the American Indians varied according to the tribe and the district. The Pueblo houses of the Southwest are solidly constructed, of stone and adobe. They had several stories built on top of each other like steps. Most of the tribes built long narrow rectangular houses of timber frame work covered with bark, skins and blankets with a door at each end of the house. On each side of the central passage the space inside was divided into stalls by partitions of skins. Each stall was occupied by a family. Many of the tribe had different houses for the summer and winter.

After the white men brought horses to the Indians, they began to follow the buffalo and the game, and to move about much more than before when they roamed the forests and pitched their tents in the clearings.

The red man knew how to start a fire by rubbing a piece of hard wood against soft wood. Also by striking a flint. The Indians of today live in houses and have good schools.

DEFENSE.—Indians were always on the war path. They were goverened by a chief and a council but they settled everything by going to battle about it. The Indian was strong and brave. They knew how to clip off bits of stone to use for tips of arrows and heads of spears. Sharp pieces of stone were used as hatchets or tomahawks. They could make clubs to strike with. They reckoned their bravery by the number of scalps they had hanging in their belts. The Indians worshipped the sun, moon and stars and believed in a Being whom they called "The Jehovah" "Mighty Spirit".

The North American Indian was the highest type of pagan and uncivilized man. He possessed not only a superb physique but a remarkable mind. But the Indian no longer exists as the natural and free man. Those remnants which now dwell upon the reservations present only a sort of tableau—a fictitious copy of the past.



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SOCIALIZING EDUCATION

By Rev. J. M. Wolfe, S.T.D., Ph.D.

(Continued from October Issue)

The question of subject matter and its mastery has most likely been injecting itself into the reader's mind, with a doubt as to whether a socialization process would comprehend a sufficient amount of it for life purposes. It will readily be granted that out of the learning process as above outlined there should come maximal comprehension with permanency of what is learned. Then too a further extension of this concession would be that the procedure prepares the child for a life in which he will continually learn, and be eager to learn. If there should therefore be a lessening of essential content during the schooldays it would not be long before the child would compass that which had not been attained during that period of life.

Vast experimentation, however, has demonstrated that the procedure can not only lead to the mastery of the worth-while subject matter, which was learned in the old method, but practically demands an enrichment of the curriculum, with related matter required for living life more fully and beneficially to all. It is not mere guesswork or subjective opinion, but is based on exact knowledge, which has made traditional methods and opinions yield to facts. It has brought an increasing conviction to those who have observed it all along, that the returns on investment of time and money and human effort put into education can be materially increased through it. Then too the tenacity of the convictions in its regards is begotten of the fact that more mastery of subject matter never guaranteed right living, because the process which led to such mastery did not associate content with conduct by a link that was unbreakable. The socialized process is all a question of conduct, in which the subject matter becomes not only an unconscious necessity but an automatic consequence.

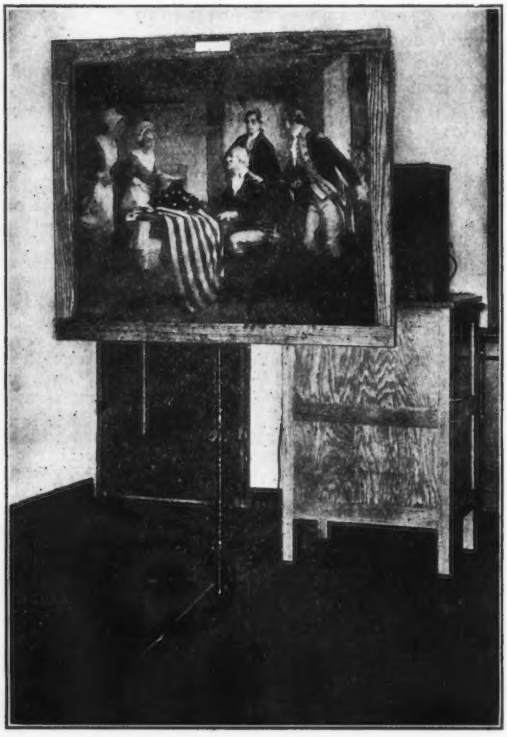
In the selection of materials choice cannot be made from ready-made plans which the teacher takes over bodily, because the procedure is governed by the actual needs of the children in life. These are not to be supposed or presumed, but surveyed through actual contact with the young and their needs. The social values must be found, because only through a judicious estimate of these can the elements of knowledge which are necessary for its vitalization be read into it. The choice of materials is not then a matter of mere opinion, but of discovered and measured facts.

This will lead to the required spontaneity on the part of the pupils. Without this they can neither develop the use of their own experiences, or modify the experiences of others by giving to them the benefit of a growing character and developing personality. The activities involved are always to be so arranged that they will give everyone something to do, because the process is intended to enlarge the experiences of the individuals so that they may accept a responsibility which accompanies a co-operative activity.

Here an interesting phenomenon may occur which will show itself in the peculiar form in which the pupil who needs the development that comes from the co-operative activity most, is the one least likely to evince a desire for such activities. The reason is obvious in that the individual always grows from what he is, out of what he is, not to something heterogeneous or entirely new, but to something which is the very old thing with a higher exponent. The identity remains the same. He grows, if new experiences are not given him, in the direction of all preceding growth. He becomes more what he already is.

This can be overcome through the projection of right interests, the securing of the fullest attention in the work to be done rather than in the process. This is to be accomplished by an exposition in which the young will see the objective clearly. In this way they can be guided into the initiation of some of the activities toward its attainment. This will help them to make a school of life, which it really ought to be. In the old methods a few monopolized the activities. This was quite natural, but harmful to the laggard, who has always been a social problem. Those that rank the highest in initiative and ability are most apt to participate the oftenest in school and class activities, and the inequalities prevalent at the beginning in classes will increase as advances are made. This can only be overcome by selecting projects of common interest with activities in which all can participate,

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and in which all will, because it is felt to be a necessary common accomplishment. When such typical life activities are established the ascertaining and unfolding of details will proceed as the process advances.

If a change of the educational process is desirable to make it more humanizing, so that it may lead to better social results, the same change should be welcomed to secure better moral, spiritual and religious results. If the results can be made more social, they can be made more moral, spiritual and religious. Right in one is akin to right in the other fields. If it is right it ought to be more acceptable for the last group than for the first, because there are many activities which the individual may enter into which do not matter much whether they are socially activated or not. Morality, however, and the spiritual and religious viewpoint must accompany every act directly or indirectly, explicitly or impliedly, which a creature of God performs. Virtue, which should characterize every act of the creature, is essentially social. If the new procedure, or, better, the revival of the oldest procedure, induces social righteousness, it must of its very nature give right tendencies for virtues.

If a socialized process of education better fits the child for companionship with his fellow beings, it cannot but lay the foundation for a fuller cultivation of the natural and supernatural virtues. If that be true, no greater blessing than the socialization of the religious instruction method can come to the Catholic school. All its inculcations are aimed at the development of virtue. Virtue is a habit which is a stable quality disposing and helping the powers to act. Habits aid acts in a two-fold manner; a natural or acquired habit helps the power to act more easily, readily and pleasingly. Supernatural habits, or infused habits—virtues—do not confer of themselves this facility, but elevate the power to do certain acts which it could not of itself do. The facility in doing virtuous acts of the supernatural order comes from using the virtue or by repetition of the acts.

The acquired virtues are divided into intellectual and moral. The intellectual virtues are intellection, science and wisdom. The moral virtues, or the cardinal, as they are more commonly called, are prudence, justice, fortitude and temperance. To these virtues belong potential parts, or annexed virtues, which, because they are not basic, are classified under the above. For instance, religion is annexed to justice, as is piety, because they induce the creature to give to God and parents what is their due. The various specific virtues under these are so numerous that a catalogue of them cannot be made here. The infused or supernatural virtues are classified first under the theological, because they refer acts directly to God; they are three in number—faith, hope and charity. The second are called moral virtues, because they refer to creatures as the object, and are motivated by the honesty in the supernatural act which is in keeping with the laws and vivified with the grace of God. These are the four cardinal virtues named above, from which they do not differ in object, but by reason of origin, because they are divinely infused — are exercised under the influence of grace and lead the creature to the supernatural end.

In the concept of all of these there is the social element. The relationships involved are of course more far-reaching and of a wider range than the general notion of socialized secular knowledge. The interrelations are essentially Christian in which the Creator and all that He has made and commanded are interwoven. Virtue in the Christian sense is more potent and extensive than in the idea of the secular educator. That makes it all the more necessary, and withal more social. The natural are eminently relative potencies, so that separation from the environment which provides controls for resultant acts lessens the range of the potency and weakens its social influence. The supernatural indeed are God's free and gracious gift to His needy creatures, but they are developed through opportunities for their exercise. Charity is the basis of the Christian social life, and, with its life-giving good works, cannot be conceived unrelated to God and the neighbor; it is the mother of all the virtues. In the order of begetting virtuous acts in the human soul, faith precedes charity and hope in exercise, because God must first be known before He can be loved. Likewise hope precedes charity, because God must first be apprehended as the good for the soul, which is accomplished through hope, before He can be loved as the highest good in Himself through charity.

What is true of the social character of the virtues is in the fullest measure true of the commandments and precepts. In fact the entire deposit of the moral and dogmatic sciences might be easily surveyed as having a characteristically social aspect, which is fundamental for the full fruition of the truths taught in them, in the lives of creatures. Religious truth has been revealed indeed to bring the creature back to the author of his origin, through the right conduct in company with all in the created order of things.

Reaction to the environment, which must be here interpreted as all-inclusive, in a righteous way can come through the grants of divine grace. If however science provides a reasonable method by which the natural groundwork at least can be laid for harmonious interactions between God's creatures to the end of providing a larger realization of the ideals that God has revealed, it would not be rating God on the right side to hold that independently of what educators may say of right methods of procedure we will depend upon the infusion of virtues and continue in the traditional way.

The fullest interpretation of a truth comes from its realization. Virtue, to be known fully, must be lived. There is a way of proceeding backwards, and of saying that virtue, to be lived, must be known. The mere knowledge, however, does not provide the interpretation of situations in which such knowledge is to be used. The generalizations into which the definitions of the virtues are put cannot be understood to the end of making them practical. If the virtues are to be produced, the instruction or education in them must be practical. The mere cataloguing and defining them cannot be said to have this characterization.

Generalizations, to be understood in the valuable way for practical life, must be preceded by sense perception. Such conception comes from concrete work with situations in which contacts occur which may require a certain definite type of moral conduct. Study and observations of such situations prepare the readier way for generalizations. Skills and attitudes that result from the reactions through a multitude of such situations will have the largest amount of usefulness.

When knowledge is derived in this way its formation will be in relation to the functioning of the phenomenal facts and factors of life. When the knowledge is of a virtue it can be used, because it was gotten from those very or similar facts in which it may be used.

Thus the will to do the virtuous thing is enlightened by the intellect, which can trace the way back to the life situations in which the will can use its strength in acting virtuously. The will to act right in real life contacts with others is the best sub-conscious basis for co-operative or social activity. Determining tendencies for right social choices are then well laid. In new situations, or in such as have not previously been experienced in all their elements, the will will act righteously, and in a measure unconsciously so, and thus a habit previously cultivated in a practical way can be observed to motivate the acts in the new situation.

The corporal and spiritual works of mercy as exposed in religious doctrine are the foundation and chapter-heads for works of the Christian social life. A practical form of religious instruction in these can become an untold value and worth to Christian society and the individual members of it. The list of them memorized by the child is largely futile, as the forgetfulness in after years easily proves. There was a time when they were learned in the natural and effective way, as many others of the Christian truths were, through home teaching and example. The school cannot be credited as having cultivated them in an efficient way. That type of home is gone. The compactness of family life and neighborliness is broken, yet the poor we still have with us—the poor in every sense of the spiritural and corporal works of mercy. These departures in the educative power of the home may be noted rather sadly in many other human activities. The school, the new school, must supply the loss. It is looked upon and defended as a social institution more extensively than ever before. It can never successfully teach a way back to the old home, and if it bemoans losses which it will not supply, it can only be in a spirit which resists progress forward, while it is directing others backward whither they will never go. In the meantime, while adjustments are being made, the young and the future generation suffer, as they always have, through failure to

make the educative process measure up to the needs of the life process.

Through the new procedure religious truth can not only be taught in a more efficient way, but supply with its practicableness the neglects in the new home. In this similar steps may be observed to those outlined above. The project is to be selected from life needs in a moral, spiritual and religious way. It may be the need of being truthful, or of rendering Christian aid to such as are wandering from the right ways, or any selection from the volumes of material which the texts present.

The interest in the project will come from setting up a background of effective common interests, which will stimulate the individuals of the class from within rather than through outward persuasion or coercion. Thus the beginning of a socialized feeling is initiated. The similarity of school and home activities will readily introduce a choice of life situations in which the moral experience is to be had. The good that is to come from such consciously moral activities, through the many incidental and final accomplishments of the project, must not be felt by the individual as his alone, but as having been done for the good of the group. The spiritual and revealed truth that has thus been dramatized is isolated, defined, and considered in the light of revelation and the authoritative utterance of the Church. The overcoming of selfish individualism should be made the direct social result of the project, with the understanding that it is required for the true grasp of the spirit of charity.

The activities should be developed in a manner to provide plenty of those relationships which require a morally social motivation. Such as hold back will often show the results of separateness. It may be an effort on the part of the individual to feign the reactions on intelligence which come from co-operative interrelation in the details of life. In the absence of such reactions and the consequent developing information the mind is led to palliation, subterfuge, misrepresentation, mental reservation, or plain lying, all of which are anti-social, and are to be eradicated by a better method of character development. Rich and right moral conduct can only be realized through association with others, and all who aspire to be real teachers strive to develop this.

The details in the types of experiences must be keenly observed by the teacher, as in the working out of one project many right habits may be required, which do not otherwise rise clearly to the vision of the young. Good will toward every member of the group should be in evidence at every step, and it will be as similarity of experiences enter into the history of the work. A consideration of others is a continuous accompaniment of the condition that all are accepting some responsibility in the work which is for the good of the group as well as for the individuals.

It should induce everyone to color his participation with the acceptance of a responsibility for honest effort and an observance of the requirements of details. This may be rated by the possessor of an uncultivated social temperament as stupid laboriousness, as against a more desirable attitude of the presumptive superior genius who can do things by wonderful sweeps of imaginative talents. Recognition of the need of details must enter also into the convictions of the teacher. It is this provision and concern for details that will lead into the experiences and interpretations which are essential to the refinements of Christian conduct.

There can be no real knowledge of the synthetic background which life will provide except through such experiences. They may be looked upon by the generalizing and nominalistic mind as trifles, yet they lead to the perfection of Christian character, which is not a trifle. The actor in life of right moral conduct must sooner or later have such experiences, so it is necessary to give them to youth, rather than make them absorbers of generalized information merely.

The members of the group should be directed so to act, conscious of the presence of others, with a looking-out attitude to put a right estimate on the demeanor and social presence of it. The elements of the gentlemanly conduct of others should be viewed as such by a growing social instinct. Too often this is looked upon by the selfish as weakness rather than manners. The naturally loud are all too likely to look upon modest reserve as ignorance and to evalue their own occasional odious reticence as the acme of diplomacy or prudence. Such as are unduly aggressive should be made conscious of the rights of others, because in that way only can lawful and rightful ends be attained for all. The individuals in the group should allow a more accurate estimate to be put upon their own efforts, through the mellowed criticism of others, so that many of the delusions which might otherwise pursue them through life may be curtailed.

Any tendency to domineer with an assumed officiousness should be so modified as to give every member of the group the opportunity to give the best that his abilities will allow; yet a willing individual should not be hectored into obsequious silence. In this connection the young egotist will appear with the inability to doubt his own infallibility. Such should early be given the social reaction that his righteousness must after all have some relation to and recognition of the presence of others. Never should the objective of the efforts of the group be to satisfy the teacher; their conscious attainment should always be looked upon by them as the result of earnest desires to rise to the high needs of right social, moral and religious activity in a group in which the standard of spiritual excellence is on an elevating plane.

This is in brief some of the psychological and philosophical theory that underlies the problem of socialization of the school. The details and specimens of daily programs with the various devices that are to be used are quite another matter. Volumes have been written on these for secular subjects; and civic and social life. Such literature for the religious project awaits the future and the sympathy of those who are convincingly interested in it. This can only be developed when the broad underlying principles and purposes are clearly understood. When the real object and aim are comprehended, the devices and projects can be multiplied apace, because they become relatively easy when one can view them from a height and afar, and observe what is to be achieved through them. The real purpose of a device is not so easily seen sometimes on account of close proximity, just as one cannot see all the various parts and relations in a masterpiece of architecture until he removes to the distance so he can see it in all its details.

PROCEEDINGS AND ADDRESSES OF THE TWENTY-SECOND ANNUAL MEETING OF THE CATHOLIC EDUCATIONAL ASSOCIATION

The Catholic Educational Association Bulletin constitutes a handsome volume of 755 pages, and is devoted to a full Report of the Proceedings and Addresses of the Twenty-Second Annual Meeting of the Association, which was held at Pittsburgh, Pa., June 29 to July 2, 1925.

This publication, bound in paper though it be, constitutes a library on current educational topics, and is well worthy a place on the book shelf of every Catholic teacher and everyone interested in the subject of education. Prominent among the papers read at the meeting and presented in full in this report are those on the report of the Classical Investigation, by Rev. William J. Young, S.J.; on Extra-Curricular Activities, by Rev. John F. Malloy, C.S.Sp.; on Developing the Social Sense in Our Students, by Rev. Joseph Reiner, S.J.; on Vocational Guidance in the High School, by Rev. Joseph A. Dunney, S.T.L.; on The Pro and Con of Universal Secondary Education, by Rev. C. F. Connor, S.J.; on Leisure-Time Education for the Adolescent, by Brother Barnabas, F.S.C., LL.D.; on Character-Building in Our Catholic Colleges, by Sister Francesca Brownlee; on Importance of the Co-operation of the School and the Public Library, by John H. Leete; on Co-ordination of Educational Efforts in Relation to Catholic School Libraries, by John F. McCormick; on Services of Libraries to Teachers and Pupils, by Rev. J. M. Lenhart, O.M.Cap.; on Revision of the Dewey Decimal Classification for Religious Literature, by Rev. H. H. Regnet, S.J.; on The Psychiatric Study of Conduct Problems, by Rev. Albert Muntsch, S.J.; on The Individual Method of Teaching, by Sister Josephine Mayr, S.N.J. de N.; on Supervision, by Brother L. William, F.S.C., M.A., M.S.; on Mission Study in the Schools, by Rev. Frank A. Thill, Ph.D.; on Present-Day Trends in Education, by Rev. Francis J. Bredestege, B.Sc., S.T.L.; on Parent-Teacher Associations, by Rev. Joseph F. Barbian; on A Pastor's Part in the Maintenance and Direction of a Catholic School, by Rev. Michael J. Larkin, LL.D.; on Child Accounting and the Informational Value of Reports, by Rev. John M. Wolfe, D.D., Ph.D.; on The Curriculum of the Catholic Rural School, by Rev. T. Leo Keaveny, Ph.D.; on The Aim of Catholic Elementary Education, by Rev. George Johnson, Ph.D.; on The Exceptional Child Problem, by Rev. Raymond G. Kirsch; on Motion Pictures in Education, by A Sister of St. Joseph; on Speech Work with Deaf Children, by Sister M. Emmanuel; on Higher Education for the Sightless, by Sister M. Geronimo, O.S.D.; and on a variety of other subjects, equally interesting and important with those named in this hurried summary, which is by no means exhaustive, but will serve to give a notion of the diversity and value of the matter contained in the Report.

COMPENDIUM OF HIGH SCHOOL (ACADEMIC) RELIGION

According to the Requirement of
THE CATHOLIC UNIVERSITY.
By Sister M. John Berchmans, O.S.U., A.B.

COMPENDIUM OF FOURTH YEAR HIGH-SCHOOL

Sixth Article of the Series.

INSTITUTION OF THE SACRAMENTALS.

DEFINITION OF SACRAMENTALS.—The Sacramentals are acts or things set apart by the Church to excite good thoughts and to increase devotion, and through these movements of the heart to remit venial sin. St. Thomas says in his Summa: "The episcopal blessing, the aspersion of holy water, every sacramental unction, prayer in a dedicated church, and the like, effect the remission of venial sin." The number of the sacramentals is not limited. The sacramentals include public prayer whether liturgical or private, use of holy water and unctions at various consecrations, the general avowal of faults made in the Confiteor recited at Mass, at Communion, in the Divine Office; alms, blessings, papal and episcopal, and also blessings of candles, ashes, palms, etc.

HOW THE SACRAMENTALS OPERATE.

The sacramentals do not produce sanctifying grace "ex-operato", that is by virtue of the rite or substance employed, and this constitutes their essential difference from the sacraments. Besides the efficacy which the sacraments also possess in common with other good works, they have special efficacy of their own. The special virtue recognized by the Church, and experienced by Christians in the sacramentals consists in the official prayers offered whereby God is implored to pour forth special graces on those who make use of the sacramentals. These prayers move God to give grace which He would not otherwise give, and when not infallibly granted, it is for reasons known to God's Wisdom. All the sacramentals have not the same effect; this depends on the prayer of the Church which does not always detail their particular effects, or specify any particular fruit, as is the case with blessings of vessels meant to contain the sacred oils. On the other hand, some sacramentals, among them the cross, in the blessing of which the Church asks that this sacred sign may receive the heavenly blessing in order that all those who kneel before it and implore the Divine Majesty may be granted great compunction and a general pardon of faults committed. This means remission of venial sin alone, for only the sacraments, or when the reception of these is impossible, perfect contrition possess the power to remit mortal sins and to release from the penalties to them. The sacramentals are dependent on the Church which established them, and which therefore has the right to maintain, develop, modify or abrogate them. The Catholic Church has always used and maintained against heretics this power over sacramentals, for these help to distinguish the members of the Church from heretics, who have done away with the sacramentals, or use them arbitrarily and with little intelligence. To the Catholic Church alone belongs the right to determine the matter and form of the sacramentals. The Church, that is the supreme authority represented by its visible head, alone legislates in this matter, because the bishops no longer have the power to modify or abolish by a particular legislation what is imposed on the universal Church.

PRINCIPAL SACRAMENTALS.

Sign of the Cross
Crucifix
Holy Water
Blessed Ashes
Blessed Candles
Blessed Palms
Church Bells
Agnus Dei
Scapulars
Rosary
Alms.

SIGN OF THE CROSS.

In ancient times the condemnation, "Thou shalt go to the death of the cross," was the infliction of the most disgraceful death possible for man to endure and was re-

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served for the slaves and the lowest and vilest of human beings. But since our Blessed Lord and Savior Jesus Christ, the immaculate Lamb, who represented the human race laden with every crime, suffered and died on the Cross, thus redeeming the human race from the slavery of sin and the devil, the Cross has become the most sacred of all symbols, the symbol of freedom, "the freedom wherewith Christ has made you free."

From the dawn of Christianity the Cross became the symbol of hope and an object of religious veneration. Therefore the sign of the Cross is the most important sacramental. In the early days of the Church, during the persecutions, in order not to expose this sacred sign to mockery, the sign of the Cross was small, and made with the thumb of the right hand most commonly on the forehead. Later, the triple sign of the Cross, made with the thumb on the forehead, the mouth, and the breast came to be used by Christians, and this manner of making the sign of the Cross is prescribed in the Mass at the beginning of each of the Gospels, but nowhere else in the liturgy. The most common way of making the sign of the Cross is that which is made by putting the right hand to the forehead, then to the breast, then to the left and right shoulder.

THE USE OF THE SIGN OF THE CROSS IN DEVOTIONS.

1. St. Cyprian Bishop of Carthage cries out: "O Lord Thou hast bequeathed to us three imperishable things, the chalice of Thy Blood, the sign of the Cross, and the example of Thy suffering."
2. Origen cries out: "Let us bear on our foreheads the immortal standard. The sight of it makes the demons tremble. They who fear not the gilded capitols, tremble at the sign of the Cross.
3. Tertullian bears testimony to the frequent use of the sign of the Cross by the Christians of the second century. "At every motion, and every step, entering in or going out, when dressing, going to meals, sleeping or sitting, whatever we do, or whithersoever we go, we mark our foreheads with the sign of the Cross."
4. St. Basil writes: "To make the sign of the Cross over those who place hope in Jesus Christ is the first and best thing known among us."
5. St. John Chrysostom says: "The sign of the Cross is the type of our deliverance. Never leave your house without making the sign of the Cross. When you make it remember what has been given for your ransom, and you will be the slave of no one. If you thus engrave it on your forehead, no impure spirit will dare to stand before you. He sees the blade with which he has been wounded, the sword with which he has received his death blow."
6. St. Cyril of Jerusalem writes: "This sign of the Cross is the standard of the faithful, the terror of demons. Let us make the sign of the Cross boldly and courageously. When the demons see it, they are reminded of the Crucified: they take to flight; they hide themselves and leave us."
7. St. Gregory of Tours says: "Whatever may be the temptations that oppress us, we must repluse them. For this end we should make, **not carelessly,** but **carefully,** the sign of the Cross, either on our forehead or on our breast."
8. St. Gregory Nazianzen thus defied the demon: "If you dare to attack me at the moment of my death, beware; for I shall put you shamefully to flight by the sign of the Cross."
9. St. Augustine says: "It is with the symbol and sign of the Cross that we must march to meet the enemy. The Cross is sufficient to cause all the machinations of the spirit of darkness to perish."
10. St. Jerome says: "The sign of the Cross is a buckler which shields us from the burning arrows of the demon."
11. St. Bernard says: "Who is the man so completely master of his thoughts as never to have impure ones? But it is necessary to repress these attacks immediately that we may vanquish the enemy. The infallible means of success is to make the sign of the Cross."

    It is related of St. Bernard that he restored sight to more than thirty blind persons by virtue of the sign of man's redemption.
12. St. Paul cried out: "God forbid that I should glory save in the Cross of Our Lord Jesus Christ." Gal. VI:14.

USE OF THE SIGN OF THE CROSS IN THE LITURGY

The sign of the Cross is constantly met in the liturgy of the Church. The infant has the regenerating waters of Baptism, whereby he is made a child of God and an heir of heaven, poured over him three times in the form of a Cross. and in his dying moments Holy Mother Church imparts the last absolution and Plenary Indulgence for the moment of death in the form of the Cross. Like a tender Mother she also lays her child to rest with many signs of the Cross, while the grave itself is blessed with the sign of the Cross, for here rests man, until the sign of the Son of Man shall appear in the heavens, when all those who have gloried in the Cross on earth will partake in its triumph for all eternity. In the ceremonies of Baptism the sign of the Cross is made fourteen times, in Extreme Unction, seventeen times, in the administration of all the sacraments, the sign of the Cross is used at least once. In the conferring of tonsure, a necessary condition for receiving even the first of minor orders, the Bishop clips five small locks of hair from the candidate's head in the form of a Cross. In the Mass the sign of the Cross is made no less than fifty-one times, while in the blessing of holy water, it is made twelve times. In the recitation of the Divine Office it is prescribed a great many times.

THE SIGN OF THE CROSS, A SUMMARY OF THE PRINCIPAL MYSTERIES OF RELIGION.

The act of making the sign of the Cross, the words uttered in making it, teach the principal mysteries of religion, viz.: "In the name" not names expresses our belief in the fundamental truth of the unity of God. The words "Of the Father and of the Son and of the Holy Ghost" declare that there are three Persons in one God, and thus they teach the mystery of the Blessed Trinity. The form of the Cross traced by the hand reminds us of the Incarnation, Death, and Resurrection of our Divine Savior.

A very beautiful practice which originated in the Isle of Saints is, to seek God's protection and preservation in any impending danger whether of soul or body by making the sign of the Cross while saying "May the Cross of our Lord Jesus Christ be between me and all harm."

INDULGENCES ATTACHED TO MAKING THE SIGN OF THE CROSS.

1. An indulgence of 50 days granted by Pope Pius IX. in 1863, for making the sign of the Cross and saying the words.
2. By making the sign of the Cross on one's self with holy water, one may gain 100 days indulgence.

FEASTS OF THE HOLY CROSS.

1. Feast of the Finding of the Holy Cross, May 3rd, to commemorate the finding of the True Cross in 326 A. D., by St. Helena, mother of the Emperor Constantine. A part of the True Cross is said to be preserved in the Church of Santa Croce in Jerusalem in Rome.

THE CRUCIFIX.

The word crucifix is derived from two Latin words, "cruci" meaning "to a cross" and "fixus" meaning "fixed", therefore it means "fixed to a cross". A cross becomes a crucifix only when it bears an image of our Lord's sacred Body. The Church requires that a Crucifix be placed over an altar on which Mass is to be offered. The Crucifix is also used in solemn ceremonies as a processional cross, being carried at the head of the line of the clergy. A blessed Crucifix should be found in every Catholic home, and placed in the hands, or near a dying person.

HOLY WATER.

This very important sacramental consists in water blessed by a priest with solemn prayer, to beg God's blessing on those who use it, and protection from the powers of darkness.

KINDS OF HOLY WATER.

1. **Baptismal** Water, which is blessed on Holy Saturday and may also be blessed on Eve of Pentecost. The

Oil of Catechumens and Holy Chrism are mingled with it and it is used only in administering Baptism.

2. **Water of Consecration** or **Gregorian Water,** so called because its use was ordered by Pope Gregory IX. This water is used in the Consecration of Churches, and has wine, ashes, and salt mingled with it.
3. **Easter Water** which is so called because it is distributed to the people on Holy Saturday, and is intended to be used for the blessing of the people and their homes and belongings on Holy Saturday and Easter. Sometimes one may hear that the Easter Water has no efficacy after the Easter time is over, but in the Ecclesiastical Review, April, 1922, it is clearly stated, "There is nothing to prohibit the preservation of this blessed water for the purpose of renewing the application of the sacramental graces. These are a call or invitation to the angel of God, as the prayer used in the blessing indicates, to guard, protect, and favor the inhabitants, and a petition that health, chastity, and every virtue may be the fruit of that repeated blessing." In the same article from which the above is quoted it says that we have the testimony of early Christian writers like St. Chrysostom that faithful frequently kept this blessed water during the course of the year.
4. **Ordinary Holy Water,** which is blessed by the priest for the use of sprinkling of the people before Mass and for use at the door of the Church. The laws of the Church require that the holy water be removed from all the fonts at the doors of the Church, during the last three days of Holy Week.

ORIGIN OF THE USE OF HOLY WATER IN THE CHURCH.

According to some authorities the precept of using holy water is attributed to the Apostle St. Matthew. Two recent discoveries, namely of the Pontifical of Serapion, a bishop of the fourth century, and the "Testamentum Domini" a Syriac composition of the fifth or sixth century contain a blessing of oil and water during Mass. The formula in Serapion's Pontifical is very beautiful and testifies to the belief of the early Church in the protection of God for those who use holy water with faith. As the primitive Church had to fight against many strong, deeply rooted superstitious practices of the pagans who were converted, she followed the principle laid down by St. Paul 1 Cor. IX. 22. "I became all things to all men, that I might save all." As the ancient Greeks and Romans used water in their religious ceremonies, as did also the Jews from the beginning of the Mosaic Law in which we find purification by water was made to play an important part, so the Church from Apostolic times, as St. Basil and others maintain, sought by substituting the use of holy water for the pagan lustrations to win many souls for Christ.

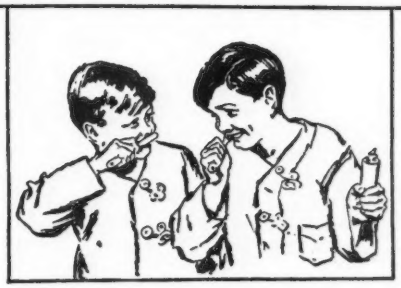
The present rite of blessing water by prayer and a mixture of salt is frequently referred to Pope St. Alexander I. who lived between 109 and 119 A. D. The blessing of water before High Mass on Sunday, and the sprinkling of the people before the Holy Sacrifice begins, are commonly attributed to Pope St. Leo IV., who occupied the Chair of St. Peter, 847 to 855, but many learned authorities trace its origin to much remoter times.

The custom of placing holy water at the door of the Church is of still more ancient origin, while the custom of the Christians sprinkling themselves with holy water before entering the house of God. existed throughout the Church at least from the time of Tertullian, that is, before the end of the second century.

CEREMONY OF BLESSING THE WATER.

The blessing of the water consists of exorcisms, prayers and the mingling of salt with the water. An exorcism is generally pronounced over any material object that is to be devoted to the service of God, in order to banish the evil spirit and destroy his influence, for by the fall of our first parents, the spirit of evil obtained an influence not only over man, but also over inanimate nature, whence he is called in Scripture, "the prince of this world." In the exorcism of the salt to be put into the water, the priest addresses it, declaring that he exorcises it by the Living God, the True God, and he prays that it may become exorcised for the use of the faithful, that whoever uses it may enjoy health of soul and body; that all phantasms, wickedness, and deceits of the devil may depart

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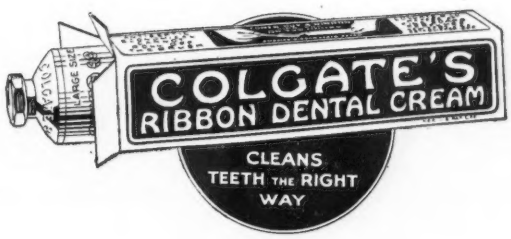
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from the places where it is used, and that every evil spirit be adjured by Him who is to come to judge the living and the dead. The salt is then blessed with a beautiful prayer in which the Church asks God first, that it may be a means of salvation to the soul; second, that it may be a preservative against corporal dangers; third, that it may sanctify every thing with which it comes in contact.

Then follows the exorcism of the water, in the name of God the Father Almighty, in the name of Jesus Christ His Son our Lord, and in the name of the Holy Ghost, for the dispelling of all the power of the enemy of man, and that the same enemy with his apostate angels may be utterly expelled by the power of the same Jesus Christ our Lord. This exorcism is then followed by the following prayer, "O Lord, who for the salvation of mankind hast wrought many great mysteries and miracles by means of the substance of water, listen propitiously to our invocations and infuse into this element, prepared by manifold purifications, the power of Thy benediction; in order that Thy creature water, being used as an instrument of Thy hidden works, may be efficacious in driving away devils and curing diseases; that whatever in the houses or in the places of the faithful shall have been sprinkled with this water may be freed from all guile. Let no pestilential spirit reside there, no infectious air; let all the snares of the hidden enemy be removed, and if there should be anything adverse to the safety or repose of the indwellers, may it be put entirely to flight by the sprinkling of this water, that the welfare which we seek, by the invocation of Thy holy Name, may be defended from all assaults through Our Lord Jesus Christ."

EFFECTS IMPLORED OF GOD FOR HOLY WATER BY THE CHURCH.

1. To drive away the devils.
2. To cure diseases.
3. To free houses and their contents from all evil, particularly from a plague-infected atmosphere.

After the above prayer is said, the priest puts a little of the salt into the water three times in the form of the Cross saying, "May this commingling of salt and water be made in the name of the Father and of the Son, and of the Holy Ghost."

SYMBOLISM OF THE UNION OF SALT AND WATER.

The property of water is to cleanse, that of salt, to preserve, and holy Mother Church wishes that this sacramental should help to wash away sin from her children, and to preserve them from a relapse. Water quenches fire and fosters the growth of plants; and in the spiritual order holy water, through the graces granted to the one who uses it with faith, quenches the fire of passion and promotes the growth of virtues. Salt being the symbol of wisdom typifies the Eternal Wisdom, the Second Person of the Blessed Trinity. Water represents human nature. Hence the mingling of the two substances is emblematic of the Incarnation. Finally, water represents repentance for past offenses; salt from its preservative properties represents the care which the true penitent takes to avoid relapses.

INDULGENCE ATTACHED TO THE USE OF HOLY WATER.

Pope Pius IX., by a brief, March 23. 1876, granted an indulgence of one hundred days to all the faithful every time, that with at least contrite heart, they shall make the sign of the cross with holy water, pronouncing at the same time the words, "In the name of the Father, and of the Son, and of the Holy Ghost."

PRACTICAL CONCLUSIONS REGARDING HOLY WATER.

1. Always have holy water in your home.
2. Sprinkle your room and bed with holy water before retiring at night, asking God's protection from all harm of soul and body.
3. Always have holy water near any one who is sick.

THOUGHTS ON READING

(Continued from Page 256)

conversation becomes when it draws upon the views, the stories, even the expressions of good writers! The views of these writers clarify our views, enable us to see both sides of a disputed question, and thus fit us to place the matter before others more clearly and fairly than would otherwise be possible. The stories of these writers enliven the conversation or, by illustrating some point that we have been trying to prove, serve to strengthen our arguments or to weaken those of our adversary. The expressions of these writers are also helpful. Many a time these expressions clothe our thoughts as our own words could never have clothed them, many a time they give a forcefulness to our utterances never found in our weak and flabby constructions. Finally the spark of genius always smouldering in good literature, sets fire, as it were, to powers lying dormant within us and these powers burst forth in flames of fluent speech or brilliant repartee.

As to the influence of reading on what we ourselves write, we can scarcely exaggerate it. We would not accuse writers of being plagiarists or of being devoid of individuality; we do think, however, that few, if any, fail to interweave with their original matter some at least of the material of thought or expression gleaned from the works that they have studied and admired. Not that this interweaving is always done consciously. Just as we are prone to adopt unconsciously the views and the language of the human beings with whom we are intimate, so with equal unconsciousness do we adopt the views and the language of the books that we have made our friends. Far from being a fault, this practice is to be commended, provided it be kept within proper limits and that our friends, whether men or books, be of the right sort. The child learns by imitation, why not the man? The latter can always use in his own way the knowledge obtained and thus give it the stamp of his individuality. A lady rather well known as a writer of poetry,—not free verse, at that!—tells us that when a child she would read a favorite poem several times, slowly and carefully, and then try to write one with the same rime scheme, or, as she called it, the same "jingle". As she grew older, she made a serious study of versification, but she attributes much of her later success to the imitative efforts of her childhood. Writers after all are like architects; their works differ as they develop but they are built upon foundations that are made according to given rules.

And now we come to the crux of our subject, the requirements for good reading, or perhaps it would be more correct to say for a good reader.

Whether one reads silently or aloud one must have first of all a clear knowledge of the meaning of individual words as used in the context, and secondly an intelligent grasp of the writer's structural method. Without the first, one fails to understand the matter read and therefore reads with little or no profit. Indeed such reading as this tends to stultify the intellect rather than to develop it. Without the second, one can scarcely appreciate the finer points of the writing, such as the clever devices employed to secure emphasis or connection. To obtain an exact knowledge of the meaning of words as used in a given context, we suggest friend-

ly intimacy with some standard dictionary that gives the various meanings of a word and illustrates these meanings by means of sentences. To obtain a grasp of an author's structural method, we recommend a slow and careful reading, repeated if necessary, of some of his most distinctive passages. We appreciate according to our taste and taste is largely a matter of cultivation. Hence we should accustom ourselves to read only what is good from both the moral and the literary viewpoint. True, we sometimes find vile thoughts clothed in fair words just as we sometimes find a foul soul concealed in a beautiful body. In the latter case, we may be unable to avoid contact; in the former, we are always free. We would not soil our person, nay, nor our garments, with the filth of a dirty road, even were this filth cast upon us by the wheels of a royal chariot; why then sully our minds, our immortal souls, with intellectual filth, even though it be flung at us in a shower of golden words?

Reading aloud, in addition to the requirements already named for silent reading, demands for its perfection a pleasant, well modulated voice, correct pronunciation, clear enunciation and such flexiblity of the vocal organs as will ensure the changes in tone required to bring out the writer's thought. To gain a pleasant, well modulated voice, one must study pitch, tonality, above all the proper way of breathing. For correct pronunciation, one may cultivate the intimacy with a standard dictionary already recommended. Clear enunciation may be acquired, provided there be no actual vocal impediment, by reading aloud slowly, carefully, frequently and regularly. Words that are particularly hard to enunciate should receive special attention. Given normal vocal formation, flexibility of the vocal organs is largely a matter of practice. Voice culture is undoubtedly a help, although it remains true that many who sing well read badly and many who sing badly read well. Sometimes an accompaniment, played on violin or piano, will do much to soften an otherwise harsh voice. Speaking of accompaniments, perhaps few of us realize how much the reading of a poem, or even of certain prose selections, may gain in beauty from the accompaniment of an appropriate musical composition.

As we are dealing only with the subject of reading and not with that of teaching how to read, we have purposely avoided the question of methods. After all the means that we take to improve our own reading may serve, for the most part, to improve the reading of our pupils. If we can only succeed in inspiring them with a love for good reading, in enabling them to realize the help such reading will afford them, both personally and in their intercourse with others, this love and this realization will do much towards making them intelligent and intelligible readers. If we are religious, even Christian, teachers, we can give them no better object lesson than the picture of Jesus reading and interpreting the Scriptures in the synagogue at Nazareth, or that of His—and our—Blessed Mother repeating in her simple language the lessons of the Scriptures to her little Son, in Nazareth's humble home.

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November, 1925 Vol. 25, No. 6

EDITORIAL COMMENT

Religion in Education.

A section of the annual report of Rev. Peter Corcoran, superintendent of the parish schools in the Diocese of Los Angeles and San Diego, arguing that "a Christian civilization requires a Christian education," contains the following:

"When the secularization of schools became an accomplished fact in the middle of the last century, the Church was confronted with a grave issue. A state system of schools was established, and all taxpayers were to contribute toward the advancement of popular education; but religion, which in the Church's philosophy is inseparable from true education, was completely excluded, and henceforth the home or the church should supply it. Notwithstanding the financial burden which a Catholic system would impose. the Church did not hesitate in building her own schools, where religion would hold its rightful place and time, where instruction would be given for preparation for citizenship not on this earth merely, but also in the Kingdom of God hereafter."

The reverend superintendent goes on to remark that "after more than half a century of secular education, we now have men in many walks of life and of all shades of religious belief bearing out the truth of the Church's contention that baneful results must ensue from the exclusion of religion from the schools." In support of this remark he quotes the declaration by the late President Wilson while he was at the head of Princeton University that "we all know that the children of the last two decades in our schools have not been educated. With all our training we have trained nobody; with all our instruction we have instructed nobody."

It may be interesting to recall another character eminent in history, not a Catholic, who equally with Catholics, realized the essentiality of religious instruction as a part of education. More than a century ago, when Joseph Lancaster discussed with the Duke of Wellington a system of popular instruction purely secular, the victor of Waterloo exclaimed, "Take care what you are about, for unless you base all this on religion, you are only making so many clever devils."

Teaching Safety.

This is an age in which formal training is prescribed for nearly every need of life—even for the preservation of life, though it is an old saying that "self-preservation is the first law of nature."

Instinct, or nature's contribution to the equipment of the individual for keeping out of harm's way, is considered inadequate in the era of the automobile. When heedless pedestrians may walk into danger while engaged in the formerly simple act of crossing the street, training promotive of safety to life and limb is adjudged essential in the schools.

Hence in those institutions of primary and intermediate grade there is formal instruction under the head of "Safety first," supplementing the old-time fire drill with explicit instructions for avoiding the dangers of city streets.

Statistics recently promulgated indicate that of the deaths by accident in the United States last year 85 per cent. were from accidents involving automobiles, and that of these 37 per cent. were due to faults of drivers, while 45 1-2 per cent. were attributable to thoughtlessness on the part of the victims themselves. Seventy per cent. of all the fatal automobile accidents, it appears, befell people who were afoot.

The public must be taught to avoid "jay-walking" and other practices fraught with danger. The most effective teaching of the principles of "safety first" is likely to be that conducted in the schools.

Meeting a Demand of the Time.

Increasing attention to instruction in the principles of agriculture, physics, mechanics and chemistry has been observable in parochial high schools as well as other educational institutions througout the country in recent years, and this has come about in response to an insistent popular demand. The movement began in Europe before it gained headway here. It is in harmony with requirements of the age.

In a competitive world it is not enough that nations and individuals shall be industrious; their industry must be directed with intelligence. Farmers long ago ceased to follow in all respects traditions handed down from their grandfathers. They have been learning to increase the efficiency of their labor and the quantity and value of their production by the adoption of scientific methods of tillage. In the mechanical world the same tendency has prevailed in an increasing degree since the rise of the manufacturing era.

The bright American boy, whether he is to follow a career on the farm or in manufacture or trade, realizes that if he would not be outclassed he must command technical knowledge, and that to do this he must study. In affording him the opportunity to qualify himself for efficient participation in the work of the world, educational institutions are coming closely into touch with a practical need of the time.

Work Must Precede Wisdom

When Elihu Burritt, "the learned blacksmith," died, in 1879, one of his biographers observed that " a passion for knowledge is a better guarantee of its acquisition than access to schools and universities."

Certainly there was no denying the minuteness and accuracy of Burritt's scholarship, nor the sacrifices of ease which he made in the course of its attainment. More than once, when he had grown to fame, he solved problems perplexing to men with university degrees. The manner in which he pursued the task of self-education is worthy of attention by all ambitious to accumulate wisdom. For many years, while earning his living at the forge, he combined an extensive programme of study with his daily labors as a blacksmith. Here is an illuminating excerpt from the diary he kept as a young man:

"June 18. Headache. Forty pages Cuvier's Theory of the Earth. Sixty-four pages French. Eleven hours forging."

"June 19. Sixty lines Hebrew: thirty pages French: ten pages Cuvier's 'Theory of the Earth;' eight lines Syriac; ten lines Danish; ten ditto Bohemian; nine ditto Polish; ten hours forging.

When young people privileged to be enrolled in institutions of learning feel tempted to complain of tasks set by teachers, might it not be well to remind them of the rugged regimen this earnest student prescribed for himself?

The manner in which Burritt proceeded to conquer learning is not covered by patent, nor was he its earliest discoverer. It is as old as erudition, and has been followed by the gently nurtured as well as by dauntless youths confronted with poverty and shut out from the advantages of schools. Milton, a product of universities, sang of the scholar's need to

"Scorn delights and live laborious days."

Something of the steady drudgery which enabled "the learned blacksmith" to master forty languages and become a useful factor in the life of his time is indispensable to the acquisition of solid learning.

Must Calisthenics Go?

In the early days of popular education in the United States responsibility of teachers for the young people under their charge pertained merely

to development on the intellectual side. The physical well-being of school children was not considered—except when illness made a pupil incapable of studying and reciting, in which case the pupil was sent home.

Then came a period when some attention was paid to sanitary conditions—when the lighting, heating and ventilation of school rooms ceased to be subjects utterly ignored, and thought was given to the provision of comfortable and hygienic seating accommodations in place of the old-fashioned benches, upon which for not a few of the pupils it had been torture to sit many hours at a time. For exercise in that primitive era young people were left to their own devices. The boys had their games of leap-frog and chase and pull-away and crack-the-whip and marbles and ball; the girls skipped rope and tossed grace-hoops, while such amusements as tag and London Bridge is Falling Down were open to all choosing to indulge in them. In these activities at that time there was little or no thought of supervision by the teacher. Rural and small-town conditions gave the youngsters "all outdoors" in which to play.

Growth of cities revolutionized the conditions of child life, and as long as fifty years ago had begun to be recognized as imposing responsibilities on American teachers. Calisthenics came into the schools, with marching and countermarching to the music of the melodeon, and exercises like that of carrying a book on the head to impart the habit of erect bearing. In some schools there were games with bean-bags, whatever would provide relief from sitting still and keeping quiet hour after hour was welcome in the school room, and in practice generally was found helpful to the maintenance of discipline as well as beneficial to the health of the pupils.

Today physical exercise is as much regarded as germane to the school programme as instruction in mathematics or spelling. Like other matters pedagogical, its principles from time to time supply subjects of controversy. At the moment, a lively discussion is in progress between groups representing conflicting viewpoints. On one side are advocates of exercises of the calisthenic type, in which every movement represents response to a command; on the other side champions of the psychological tendency of the age, insisting upon less of the strictly supervised activities and greater dependence upon the characteristics of play. The latter group is for a programme of games, sports, dances and "natural gymnastics."

Set exercises for the purpose of developing physical ability and maintaining health, it is asserted, are better, no doubt, than none at all, but not nearly so beneficial as games which arouse the enthusiasm and enlist the co-operation of the pupils. These bring imagination into exercise, where at best the more formal system calls into operation nothing but muscle. For this reason it is declared by the new school of thought that "formal gymnastics must be renounced, and replaced by purposeful, living, joyous forms of play."

With this provided, there are opportunities for initiative and leadership by the grasping of which children gain educational advantages bound to exert beneficial influence in later life. The idea behind this argument is not so new as might be supposed, for its germ was in Wellington's observation that qualities which enabled the British to win at Waterloo were engendered on the playground at Eton.

Yet it does not follow that "formal gymnastics must be renounced." Much depends upon conditions. While less artificially regulated sports yield best results as a rule, conditions sometimes exist under which these are impracticable, where classes may receive benefit from periods devoted to calisthenics.

Examinations and Promotions.

Chicago educational circles recently were stirred up by the statement of the secretary of the School Board that the failures of pupils to reach the required standard in examinations at the end of the first semester of the last school year averaged one out of every eleven enrolled in the public schools.

The statistics from which this average was deduced were those of examinations for promotion from grade to grade, and their significance from an economic standpoint was that pupils who had failed to pass were compelled to remain for another period in the grades in which they had already spent as much time as had enabled their fellow students to acquire a degree of efficiency justifying passage to the next grades above.

The total number failing to secure the minimum rating demanded for promotion was in the neighborhood of 35,000—enough to fill thirty-five schools and to necessitate the employment of a thousand teachers. Viewed in this light, the problem of failure here presented would seem to invite consideration in the interest of Chicago taxpayers.

Perhaps the examination system is at fault. Perhaps the method of marking papers is in need of modification. Often it happens that papers which would be rated as warranting a credit sufficient for passing in one school may be refused that rating in another school in the same city. There are cities in which marking of examination papers is conducted in accordance with a liberal policy, and others where a spirit of extreme technicality prevails. Instances have occurred in which it has been determined by "the powers that be" to make progress through the grades without interruption a matter of course for the mass of the pupils who have maintained a fair standard in their daily markings, and to hold examinations only for the purpose of giving the most seriously backward pupils another chance. Efforts have been made in recent years to impart a higher degree of uniformity to the marking of examination papers than can be attained where every teacher who sits in judgment on papers has no other guide than his or her personal feeling at the moment of exercising the function of Rhadamanthus. There have been arguments from experienced teachers in favor of dispensing with examinations for promotion, and passing classes on from grade to grade at the expiration of each stated period as a matter of course.

The subject of requirements for promotion is of importance in schools of every description. Teachers will be interested in the expressions of opinion brought out by its discussion.

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HUMOR OF THE SCHOOL ROOM

Father's Knowledge

Benton was bragging that his father knew "'bout everything" but Ted was not at all sure that he did.

He could remember several times when he had answered right straight to some question, "Well, really, Ted, full though we be."

But he wanted to brag on his father, too. and so he said: "Well, my father doesn't know everythin', but we got a diction'ry that knows the rest."

No Play Without Actor

A well-known actor was playing to a crowded house, but was frequently interrupted by the squalling of a child in the gallery.

At last the noise grew so unbearable that the actor abandoned his lines and said, "Ladies and gentlemen, unless this play is stopped, the child cannot possibly go on."

In the Language Class

The teacher was given a lesson in mathematics and English combined.

"A fathom," she said, "is a nautical word used in defining distances. It means six feet. Now, I want some little girl to give me a sentence using the word fathom.

Instantly a hand shot up in the rear of the room.

"Well, Mary, you may give your sentence." Mary stood up proudly.

"The reason flies can walk on the ceiling," said she, "is because they have a fathom."

Story to Illustrate Point

Cardinal Hayes told a story to illustrate the care with which Catholics sought to teach children love of country and deference to its institutions.

"A ten-year-old boy was being questioned by a judge before taking the oath. Finally the judge asked: "Well, suppose you don't tell the truth. What do you think will happen to you?" "Oh, I know what will happen to me, judge," replied the boy. "My father will lick me, you'll send me to jail, and God will send me to hell."

"That little boy," said the Cardinal, "covered the entire ground, Christian and patriotic."

A Specimen of a Different Sort

The professor of geology had placed some specimens of rocks on his desk and was going to describe them to his students.

While his back was turned for a moment one of the students placed a piece of old brick among the rocks.

The professor went through the specimens, saying as he picked up each: "This is a piece of sandstone; this is a piece of granite," and so on.

At last he came to the brick, and, holding it up, he said, "And this, gentlemen, is a piece of impudence."

Result of the Test

A professor of music was asked to decide on the relative powers of two vocalists whose talents existed entirely in their own imagination.

After hearing them he said to one: "You are the worst singer I ever heard in my life!"

"Then," exclaimed the other, "I win!"

"No," answered the professor; "you can't sing at all!"

Misinterpretation of the Word

A little fellow was learning from his aunt about Grant, Lee, and other famous leaders of the Civil War. "Is that the same Grant we pray to in church?" he inquired innocently.

"Pray to in church? You are mistaken, dear," said the aunt.

"No, I'm not," he insisted, "for during service we always say, 'Grant, we beseech Thee to hear us.'"

Putting it in Practice

The teacher, wishing to impress on her pupils' mind the vast population of China, said: "Think children, two Chinamen die every time you draw a breath."

A minute later her attention was drawn to little Jimmie James, who stood puffing vigorously, with face reddened and cheeks distended. "What is the matter, Jimmie?" asked the teacher. "What are you doing?"

"Nothin', Miss; just killin' Chinamen."

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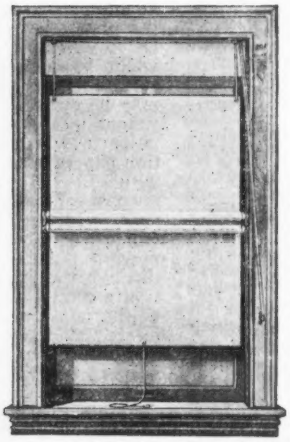
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NEWS ITEMS IN BRIEF.

Teachers in parochial schools may enter school of education extension courses on the same terms as public school teachers, the Cleveland, O., Board of Education has decided.

At the National Birth Rate congress held in Clermont Ferrand, France, the suggestion was made that children of large families be given a reduction in fees for tuition and board at Catholic educational institutions. The proposal provides that families with one or only a few children bear the difference.

King Alfonso and Queen Victoria Eugenie of Spain, and King Albert and Queen Elizabeth of Belgium, may visit Chicago next June during the eucharistic congress, Mgr. S. J. Quille, general secretary of the congress has stated. In addition twelve or more cardinals from Rome are expected.

A gift of $125,000 for the erection of a parochial grade and high school building for Immaculate Conception parish, Hannibal, Mo., has been made by Misses Anna, Theresa and Mary E. A. McCooey, as a memorial to their brother, the late James Henry McCooey. Excavations for the foundation are now being made.

At the third annual convention held at St. Paul, the National Catholic Rural Life Conference advocated promotion of the vacation religious school idea and extension of the experiment with catechetical instruction by mail was reported; development of the mission spirit in Catholic youth to the end of fostering vocations by the encouragement of the students mission crusade in schools, colleges and seminaries was discussed.

While the celebration of Founder's Day was being closed Tuesday night Oct. 13, at the University of Notre Dame, fire destroyed one of the great buildings on the campus which marked a definite stage in the growth of the university since its founding in 1842.

The great barn contained 150 tons of alfalfa hay, many of the farm implements used by the university department of agriculture, and much of the stock raised by Brother Leo, one of the foremost stock raisers in the country.

The feast of St. Teresa, always a day of rejoicing at Mt. St. Joseph, Philadelphia, took on this year a robe of special gladness, it being the two hundred and seventy-fifth anniversary of the foundation of the Sisters of St. Joseph at Le Puy, France, October 15, 1650.

The college students signalized the festival by making it the "Cap and Gown Day"; in all the dignity of their distinctive attire, they wound up the academic procession which was a striking feature of the ceremonies.

In the auditorium, throughout the day, were displayed the portraits of the saints and dignitaries associated with the foundation of the congregation, also a series of paintings depicting dramatic events in its history, especially the tragic deaths of some of the Sisters during the French Revolution.

On November 23rd the Covington (Ky.) Province of the Sisters of Notre Dame will commemorate the seventy-fifth anniversary of the foundation of the Congregation.

In 1850 two teachers of Coesfeld, Germany, withdrew from the world and, as the first candidates, made the beginning of the German foundation of the Sisters of Notre Dame. Thus was planted the tiny seed, which, in the course of years, has grown into a mighty tree with branches over two continents.

A community parochial school for all Catholic parishes in South Lorain, O., has been proposed by the Rt. Rev. Bishop Schrembs. The plans were announced at the various churches.

The school contemplated would be erected on a centrally located site, the plan calling for each Catholic church in South Lorain to hear a part of the cost of erecting, while the current operating expenses would be assessed against the various congregations on the basis of the number of children they would have enrolled.

A Student Health Service has been inaugurated by St. Louis University as a division in the Department of Internal Medicine of the University School of Medicine.

The new division has a threefold object: to give each new student a complete physical examination; to provide a clinic where any student may apply for treatment or diagnosis for any ailment at any time; and to provide medical service in the home of any student at all hours of day or night.

The final chapter in the attempt of the Ku Klux Klan to convert the now defunct Lanier University, Atlanta, Ga., into a great seat of Klan kulture and learning was written when all of the office furniture and other equipment of the erstwhile university were sold at a court sale for $575. The buyer was the Georgia Savings Bank and Trust Company, plaintiff in the litigation which resulted in the forced sale.

The Foreign Service School of Georgetown University, Washington, D. C., was host to prominent legislators of the world while the Interparliamentary Union was in session. The delegates were astounded that in five years the school has attained to such an international estate as to have eight foreign countries represented on its faculty and 22 countries among its students, with graduates in 44 countries.

In the decision of the U. S. Supreme Court, that it is unconstitutional for the State to force all children to attend public schools, thereby establishing definitely the right of private and parochial school to exist, the Supreme Council of the Scottish Rite Masons, Southern Jurisdiction, in convention, has unanimously endorsed a resolution stressing the compulsory attendance of all children at public schools.

Hundreds of benefactors, alumnae, and friends of Trinity College, Washington, D. C., attended the Solemn Mass of Thanksgiving celebrated Oct. 25, in Notre Dame Chapel, in honor of the silver jubilee of the college.

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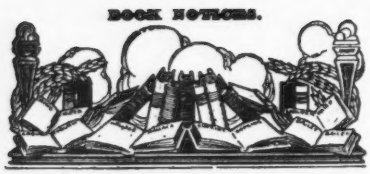
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Christian Denominations. By Rev. Virgilius H. Krull, C.PP.S. (Thirteenth Edition—Thirty-five Thousand.) Paper covers, 240 pages. Price, 35 cents net. John W. Winterich, Cleveland, Ohio.

The aim of the author is to furnish a brief but reliable exposition of the history and teachings of the different Christian denominations represented in the United States. Believing, as he does, that the Catholic Church is the true church, he devotes the first hundred pages of the book to the history and tenets of the Catholic Church. Twenty-two denominations, all of them professedly Christian, are described in the remaining portion of the volume, which embodies a vast amount of information, presented with commendable frankness and brevity.

Health and Safety in the New Curriculum. A Teachers' Training Book. By E. George Payne, Ph.D., and Louis C. Schroeder, M.D., with an Introductoon by John W. Withers, Ph.D. Cloth, 318 pages. Price..... The American Viewpoint Society, New York.

This book is a great deal more than its name implies. Going into the subject of methods of presentation as well as into many other matters having a bearing on the branch of instruction with which it is directly concerned, it becomes to a large extent a treatise on modern education in general. To every teacher who reads it the book will be full of valuable suggestions.

Practice Tests in the Fundamental Operations. By Vesta Reaver. Stiff paper covers, with press-board back for work paper. Price, 35 cents net. The Plymouth Press, Chicago.

This book contains 186 timed exercises on the fundamental operations in arithmetic, beginning with the simple combinations and proceeding with gradual increase of difficulty through each of the processes until the various operations are fully mastered. The use of these exercises in the daily drill of pupils in all the grades from the third to the sixth will fix the fundamental processes in the minds of the learners. The arrangement of the exercises is in harmony with the latest thought in regard to the proper sequence of lesson units to make the learning process easiest for the pupil. The learning of addition, for instance, is divided into seventeen distinct steps, and provision is made for more drill on number combinations which are difficult than on those which are readily mastered. The pupil need buy no special paper for practice work, when he uses this book. The assignment of a time-limit for each exercise is in keeping with modern educational practice.

Child-Library Readers. Book Two. By William H. Elson, Author of the Elson Readers, and Lura E. Runkel, Principal Pattison School, Superior, Wisconsin. Cloth, 240 pages. Price, 68 cents net. Scott, Foresman and Company, Chicago.

Colored pictures throughout. Stories that will interest children, related in simple words and in a straightforward style, that children can easily comprehend — "Stories About Children", "Tales of Mother Nature", "Tales of Long Ago", "Festival Days", "Stories of Today", "The Land of Make-Believe". Could anything better be imagined to enlist the eager attention of young learners? The object of this extension reader is to meet the needs of the child for practice reading after he has gained a reading vocabulary of a few hundred words. In the school reading programme it is intended to constitute the third book of the extension series. One of its distinctive features is the provision which it makes for silent reading by providing a story for this purpose at the end of each group of selections, these silent reading stories containing only words with whose use the child has already been made familiar. Helps for using this special material are supplied at the end of the book.

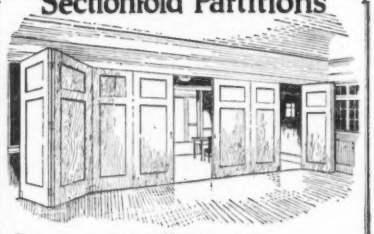
Poets and Pilgrims. From Geoffrey Chaucer to Paul Claudel. By Katherine Bregy, Lit.D., Officier d'Academie. Author of "The Poets' Chantry," etc. Cloth, 210 pages. Price, ... Benzinger Brothers, New York.

This attractive little volume contains ten essays which give delightful glimpses of as many sources of choice poetry, leaving the reader pleased with what he has been told and eager to make inquiries on his own behalf by consulting the originals. It is in other words good reading for leisure hours and at the same time worthy of inclusion in the supplementary reading lists of high schools and colleges. Here is the table of contents: "The Inclusiveness of Chaucer"; "Lodge and His Rosalynde"; "Shakespeare, Three Centuries Young"; "Christmas Poetry"; "Ernest Dowson, an Interpretation"; "The Poetry of Katharyn Tynan Hinkson"; "Father Tabb"; "Of Joyce Kilmer"; "Louise Imogen Guiney"; "Paul Claudel, Mystic and Dramatist".

Essentials of French. By James P. Bird, Professor of Romance Languages, Carleton College. Cloth, 368 pages. Price, $1.50 net. Doubleday, Page & Company, Garden City, New York.

Unconventionality is a characteristic of this text, which is marked by simplicity of statement deserving high praise. Particular attention is paid to the study of pronunciation. The book is for beginners, and adapted to the needs of American students in high school or college classes. For the encouragement of ambitious learners struggling for expression, the English-French vocabulary has been made unusually large.

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The Middie Maids. A Topsy-Turvy Extravaganza, in One Act. By Arthur A. Penn. Stiff paper covers, 64 pages. Price, $1 net. M. Witmark & Sons, New York.

If it had not been for Gilbert and Sullivan's "Pinafore", there would not have been Arthur Penn's "Middie Maids". "Middie Maids" is frankly a farce operetta, out of which much entertainment may be made for an audience as well as for the performers, and evidently was written with school commencements in view. The fun is hearty but not coarse, and there is situation after situation offering opportunity for amateur dramatic aspirants to "make a hit". The words and music are printed with full instructions regarding stage setting, etc., so that the piece will be easy to "put on". The work is copyrighted, and permission for its presentation must be obtained by arrangement with the publishers.

Out in the Kitchen. By James Woodward Sherman. Illustrated by Eugene Wireman. Cloth, 133 pages. Price, 70 cents net. Little, Brown, and Company, Boston.

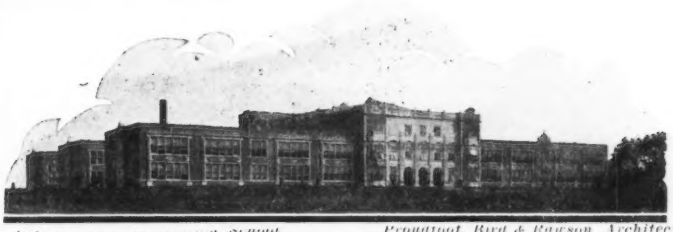
This book for little readers is made up in accordance with the theory that the proper subjects for discussion in books for beginners are those with which they possess some degree of familiarity at the start. John, who lives in the city, never has seen a cow; Betty, whose home is in the country, never has ridden in a subway. Both reside in homes, and every home is provided with a kitchen. Starting with the kitchen as a subject, the little book carries an appeal to youngsters everywhere. It enlists their imagination by endowing the kitchen table with the power of speech, and arouses interest in clothes-pins by making them drill like soldiers. John and Betty will find it no task to learn to read with the assistance of a book like this.

"Tell Us Another". Stories Told by Uncle Joe. By Winfrid Herbst, S. D.S. Cloth, 147 pages. Price, $1.10 postpaid. The Society of the Divine Savior, St. Nazianz, Wisconsin.

In his preface the author admits that "these are goodness stories", his meaning being that "they whisper to the heart of virtuous conduct, of kindliness, of fair example." Just the kind of stories for little hearts that are open to good suggestion. His hope is that God will bless the readers. Surely children are blessed who in youth are tenderly educated by those who love them, and wisely fill their minds with what is best, leaving no room for what is doubtful or evil to enter and take root.

High Lights of Geography. Europe. By David Starr Jordan and Katharine Dunlap Cather. Illustrated with 9 maps and with 21 Airplane Views and 110 Other Photographs. Cloth, 321 pages. Price, $1.44 net. World Book Company, Yonkers-on-Hudson, New York.

For the substance of the matter which it contains, this book appears to be indebted to its senior author,



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La Buche. Being the First Part of "Le Crime de Sylvestre Bonnard," by Anatole France. Adapted for the Use of Schools, with Introduction, Notes and Glossary. By V. F. Boyson. Cloth, 94 pages. Price, 50 cents net. Oxford University Press, American Branch, New York.

The popularity of this modern classic makes it especially appropriate as a text for the use of young students of French. Like other books with the imprint which it bears, it is edited with care, and attractively printed. The notes explain everything in the text that suggests necessity for elucidation. The end paper is utilized for presenting a plan of Paris and a map of Sicily.

The Grip-Fast History Books. Book IV. The Middle Ages and the Renaissance; Roman Britain to Elizabeth. By F. A. Forbes. With Frontispiece in Color, and 31 Illustrations in Black and White. Cloth, 195 pages. Price, 90 cents net. Lonmans, Green and Co., New York.

The series of which this is a member is intended for use in Catholic schools. The little book contains a vivid and veracious setting forth of the period of British history with which it deals. It is beautifully printed, and the illustrations are of a high order of merit.

The Elements of Business Law. With Illustrative Examples and Problems. By Ernest W. Huffcut. Revised by George Gleason Bogert, Dean of the Cornell University College of Law. Second Revised Edition. Cloth, 359 pages. Price, $1.48 net. Ginn and Company, Boston.

Here is a book which long ago earned a high standing among text books of law for students of business. In this edition it appears greatly improved. As far as possible technical terms have been replaced by words which all can understand, and concrete statements have been used in place of elliptical references which though clear to the lawyer would be puzzling to the layman. The discussion of certain rather difficult questions of slight practical value has been entirely omitted, while a wealth of matter has been added bearing upon subjects of importance at the present time. In every respect the work will be found useful in imparting needful knowledge of law to students aiming at business careers.

American History. By Henry Eldridge Bourne and Elbert Jay Benton, Professors of History in Western Reserve University. Cloth, 720 pages. Price, ... D. C. Heath and Company, Boston.

This is not a compendium of archaeological information. It is a study of the Americans of today and their institutions, and of the rise and development of this people and these institutions, and their significance. Little space is given to an appraisal of events prior to colonization, and much which came after has been presented in a compact way, leaving ample room for more pertinent subjects, such as the economic and social revolution that followed the Civil War. The connection between what has been and what is is kept clearly in view throughout, and every facility is afforded for the prosecution of probelm work by the pupil. The illustrations are confined to maps and portraits, the latter being full-page photo-process plates, usually from original paintings.

Rebuilding a Lost Faith. By an American Agnostic. (John L. Stoddard.) Stiff paper covers, 222 pages. Price, 60 cents net. P. J. Kenedy and Sons, New York.

This book, which attracted wide attention on its first appearance several years ago, making upon educated Christians an impression comparable to that effected by the writings of Orestes Brownson, is now issued in a neat popular edition bringing it within the reach of every purse. Undoubtedly this will give a new impetus to its circulation. At the present moment, when the world's greatest need is a restoration of spiritual values, books like this may be the means of much good.

The Teaching of Science and the Science Teacher. The Relationship of Science Teaching to Education in General, with Especial Reference to Secondary Schools and the Upper Elementary Grades. By Herbert Brownell, Professor of the Technique of Instruction in Science, Teachers' College, University of Nebraska, and Frank B. Wade, Head of the Department of Chemistry, Shortridge High School, Indianapolis. Cloth, 322 pages. Price, $2 net. The Century Company, New York.

This book is designed as a text in methods, for use in the training of prospective science teachers, as well as for students in colleges, normal schools and teacher-training institutions generally. It advocates instruction in science in such a manner that principles applied in laboratory work shall be employed as the basis of the student's thinking with reference to practical problems of life. The science teacher is assured that his instructional efforts primarily are "not to

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make scientists of his pupils, but rather men and women intellectually responsive in ways that are characteristically scientific." There is useful suggestion in the book as to the co-ordination of science teaching with the other instruction imparted in the school, and an appendix indicating a method of linking scientific thinking with lessons in moral training.

The Case Against Evolution. By George Barry O'Toole, Ph.D., S.T.D., Professor of Theology and Professor Emeritus of Philosophy, St. Vincent Archabbey; Professor of Animal Biology, Seton Hill College. Cloth, 408 pages. Price, $3.50 net. The Macmillan Company, New York.

Is evolution a theory which admits of no debate? The attitude of the scientist used to be that of the inquirer, whose caution against too strong commitment to any hypothesis was supposed to be an essential element in his perpetual maintenance of the scientific attitude. In other words, one could not be at the same time a partisan and a scientist. Today, however, there is witnessed on every hand the incongruous spectacle of partisans claiming to be scientists—men who are so deeply concerned in bolstering the assumptions of evolution that they refuse to investigate with open minds the facts of nature which militate against their favorite theory. The object of the volume under review is to survey the evidence bearing adversely on the popular theory—antagonizing evolution as a dogma. The status of "evolution" eventually will depend not upon what its partisans assert, but upon the conclusions of philosophers who go forward in the questioning of nature without regard to hypotheses however ingenious except in so far as those hypotheses are sustained by facts. As a candid research into facts of biology, geology and experimental psychology, and a consideration of their bearing on the popular theory, Dr. O'Toole's scholarly work is cordially recommended to students of those subjects for supplementary reading in connection with their text books.

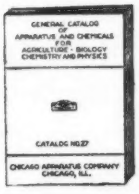
La Petite Ville. Par Louis Benoit Picard. Edited, with Introduction and Notes, by Maurice Baudin and Edgar Ewing Brandon, Professors in Miami University. Cloth, 136 pages. Price, $1.15 net. Oxford University Press, American Branch, New York.

The language of this play being easy and natural, and presenting but few unusual expressions or constructions, it has been deemed unnecessary to append a vocabulary, and the notes, confined to explaining passages of real difficulty, are few in number. The aim of the editors, to make a readable edition of Picard's best work as a specimen of the transition period between the drama of the old regime in France and the stirring age of romanticism, has been happily attained, and the book is likely to be welcomed in this country, for the reason that few texts of the period referred to are obtainable.

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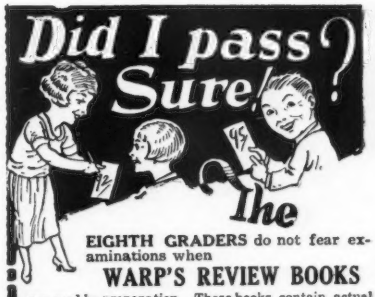


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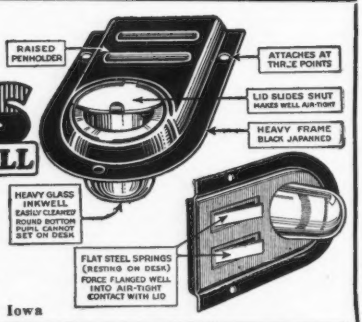
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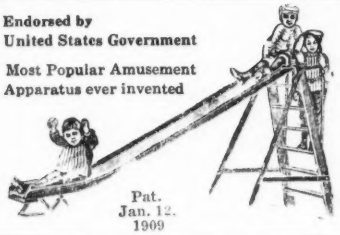
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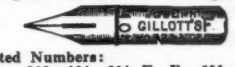
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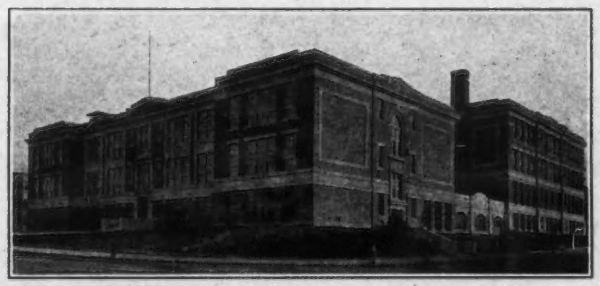
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